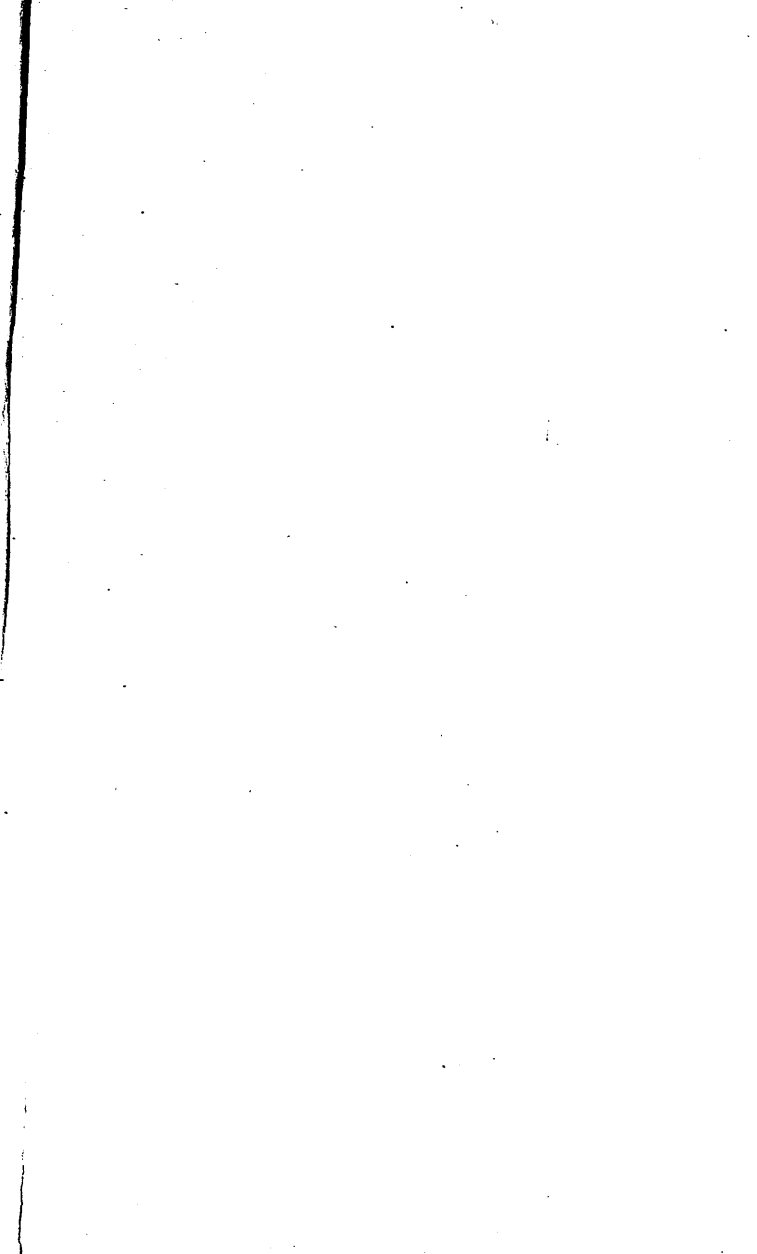
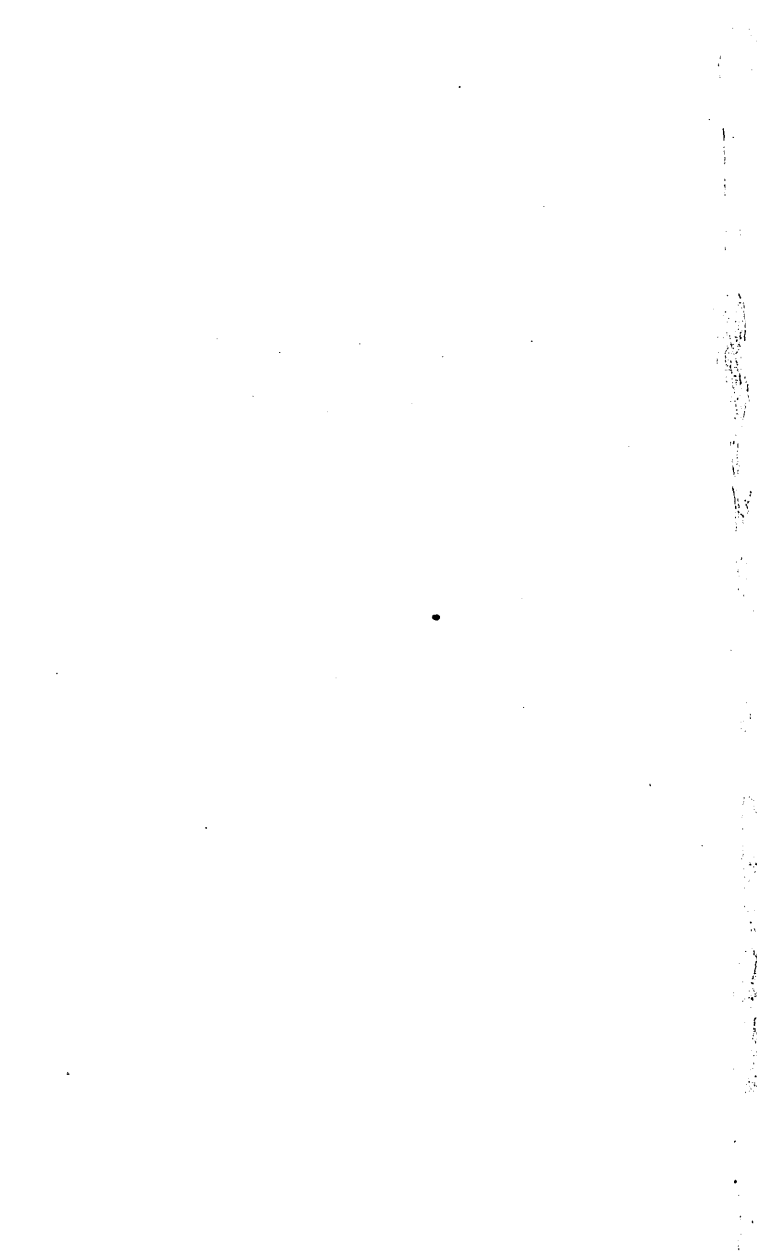


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HISTORY
OF THE
BAPTIST CHURCHES
IN THE
NORTH OF ENGLAND,
FROM 1648 TO 1845.

BY
DAVID DOUGLAS,
^{II}
HAMSTERLEY.

“For by faith the elders obtained a good report. Be not slothful, but followers of them who through faith and patience inherit the promises.”—

PAUL.

LONDON:
HOULSTON AND STONEMAN, 65, PATERNOSTER ROW;
FINLAY AND CHARLTON, AND PRINGLE, NEWCASTLE;
AND WILLIAM INNES, EDINBURGH.

1846.

BX6276

II

North Shields, June 1, 1841.

AT THE ANNUAL SESSION OF THE NORTHERN ASSOCIATION
OF BAPTIST CHURCHES,

It was resolved,

“9. That a Summary account of our rise, progress, and present state, as a Denomination in the North of England, be submitted to the Association next year.”

Newcastle-on-Tyne, October 19, 1841.

MINUTE OF THE EXECUTIVE COMMITTEE OF THE
ASSOCIATION.

Resolved,

“That the Rev. D. Douglas be requested to prepare the Summary referred to in the ninth resolution,” &c.

The above Summary, by the increase of materials, &c., in the succeeding years, has increased to the present Volume.

22250.

TO THE MINISTERS, DEACONS, AND MEMBERS OF

THE BAPTIST CHURCHES

IN THE NORTH OF ENGLAND IN GENERAL,

AND TO THOSE OF

THE ASSOCIATED CHURCHES

IN DURHAM AND NORTHUMBERLAND

IN PARTICULAR,

THIS HISTORY OF THEIR RESPECTIVE CHURCHES

IS RESPECTFULLY INSCRIBED,

BY THEIR HUMBLE AND DEVOTED

FRIEND AND BROTHER,

THE AUTHOR.

193235



PREFACE.

THE following narrative has long been a matter of desire among the Baptist churches of the North of England. So far back as 1828 it was referred to, at the Association meeting at Broughton, in Cumberland; and each minister was to contribute his quota. The idea laid hold of the writer's mind, and from that time he began to survey his materials. These were the oldest documents of any of the churches; but written in an antique hand, and very disjointed. Their deciphering, connexion, and illustration, involved a very considerable portion of both thought and labour. The writer had little leisure, from a variety of engagements; but he began, and still persevered, till, in the midst of deep family affliction, in the early part of 1841, he had brought down his narrative from 1651 to 1821. This became known; and by the Association and their Executive Committee, that year, he was requested to publish his researches. He consented; and in 1843 he presented them to the Association, at Rowley. Prospectuses were issued; but a few blanks had to be filled up, and the churches that had hitherto lingered in sending their materials, now forwarded them. The result was a considerable derangement in the early chronology of the narrative. There then seemed no alternative but to recast it entirely. Another half-year, however, of heavy family affliction intervened, and it was, therefore, not till the beginning of 1845 that the

work was ready for the press. Owing also to the writer's anxiety to have it as correct and neat as a provincial press could make it, together with his own distance from the press, and the distance of those who have kindly assisted him, more delay has been occasioned than was anticipated. Having said thus much for himself, he confidently casts himself on the indulgence of the Subscribers; and trusts, that they will not only forgive his delay, but have occasion, on the whole, to say, that he "has done what he could," both to please and edify them.

In the Introduction, a rapid view is given of ancient Dissent, and the evidence of opposition to Infant Sprinkling among a large portion of these Dissenters; also, a hasty sketch of the state of Britain, civil and religious, some time previous, and at the commencement, of our own narrative. The sources of the history itself are referred to throughout. These are the M.S. records of the different churches—some letters preserved in some of the older families connected with those churches—and several traditionary relations, some of later, and others of more ancient, date, which have descended from one generation to another, but on the truth of which the credit of the reader may safely rest. With regard to the execution of the work, the writer regrets some mistakes, and want of correction, which had escaped his notice in passing through the press. In reference to Mr. Wilkinson, of Broughton, at page 15, it is said, "the Lord at last *convinced* him of his sin." It should have been, "the Lord at last *convince* him of his sin!" &c. Mr. Wilkinson still remained with the Quakers; and, therefore, who it was that rallied the scattered church at Broughton, we are, as yet, in igno-

rance. On page 116, it is said that all the adherents of Sir William Sinclair, excepting one, returned to the Kirk: this is not correct, as his church exists to the present time. It was not Mr. P. Grant who heard Sir William, but an old man with whom he was acquainted, and who was alive in 1829. On page 122, for "Crossby," read "Crossley;" and on page 126, note, for "Thomas," read "William" Dowson. But who this William Dowson was, is still uncertain,—see page 211, note. On page 132, line 7, for "minister," read "member." Other corrections and additions may suggest themselves on perusal. The writer will be happy to receive these from any quarter; and will endeavour to secure them, so as to be rendered available at a future period.

As to the remarks introduced into the narrative, some of which may be controverted, the writer can only say, that he has stated his own opinions; and has done so, as he thought, both to instruct his younger readers, and to relieve, to older ones, the tedium of the dry narration of facts. The same may also be affirmed of the notes, some of which may be thought irrelevant, but they are employed to illustrate the times referred to in the text. The account of the different families, will, of course, be uninteresting to strangers; but by the members of these families themselves they will, perhaps, be regarded as the most valuable part of the volume. As to the view given of character, on the whole, the favourable, or good-natured one, is given, deeming such a view as congenial to truth as it is to amiability. On the whole, it is hoped, that the volume may prove a useful family book to the members of our churches, in reminding the junior branches of their

families, of the serious responsibility which attaches to them in the prospect of eternity, arising from the name they bear and the blood that flows in their veins; and thus, it may be, lead these young people to that reflection and decision of character which may terminate in a useful life, a peaceful death, and a glorious immortality.

The author cannot conclude this Preface, without tendering his thanks to all those brethren who have kindly assisted him in this undertaking. To mention any names may appear invidious, but he cannot forbear referring to the following:—The Revds. R. Pengilly, G. Sample, W. Leng, Jos. Harbottle, T. Taylor, A. Kirkwood, and R. Banks; also John Lindsay Angas, Esq., and John Fenwick, Esq., both of Newcastle; Mr. Henry Dalton, of Eaglesfield, Cumberland; Mr. John Rennison, North Shields; Mr. James Williamson, South Shields; Mr. Henry Angus Wilkinson, his principal assistant in collecting materials; and Mr. William Hague Ainsworth, of Middlesbro'; but while he expresses his warmest thanks to these kind friends, he may be allowed, also, humbly to express his gratitude to Him who has spared his life, and supported him till he has brought his researches to a termination. To His glory he devotes it, and to His blessing he humbly commends it.

Hamsterley, near Bp. Auckland,
February 26, 1846.

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DISSENT and Methodism in the British empire, in our own time, have assumed an appearance so distinct and imposing, that their operations, sentiments, and history, have become themes of the deepest interest to the philosopher, the historian, the politician, and the political economist. The section of dissent, to which our narrative has reference, though small in comparison with some others, yet, in consequence of the pre-eminent talents of some of its ministers, the success which has attended its missionaries, both in the East and West Indies, especially in the translation of the Scriptures, their labours for Negro emancipation, and the numbers of their converts, has been rendered of no small importance among other sections of the Christian church, in Britain, in modern times.

As a denomination, perhaps, in one sense, it may be said not to be an old one; and in another, it may be regarded as one of the most ancient bearing the Christian name. It was in 1689, the year after the Revolution, that the first General Assembly of the Baptist body was held. Previously, that body existed as churches only; but owing to the severe Parliamentary penal statutes, relative to Nonconformity, they were prevented from enjoying the general union they desired. But though their churches existed, the historical existence of these churches does not carry us much beyond the beginning of the seventeenth century: as the commencement of the church of Eyethorn, Kent, the oldest known, is

limited to 1604. Foreign communities of this party, are, indeed, represented as existing in London, sometime previous to this; but these communities would have little stability, as regards either the places where they met, or the individuals of whom they were composed.

On the Continent, soon after the Reformation, the Baptists became a very respectable body, under the guidance of Menno Simon. Previously, however, they were in bad odour, both on the Continent and in England. Two circumstances conduced to this: First, The heading of the German Boors, or peasants, by Muncer, a Baptist. These peasants engaged in a civil war with their princes, for a redress of grievances. This was not a Baptist war; all parties were connected with it, Catholics and Protestants alike; but a Baptist was the leader, and this has identified it with the Baptists. Muncer was, however, a good, an able, and respectable man, and a reformer, beloved by his master Luther, who usually called him his Absalom, and beloved equally by the mass of the German population, owing to his carrying out the rights of conscience and civil liberty to a much greater extent than the reformers in general. In an evil hour, however, for himself as a religious man, and his party in general as a religious body, he undertook to conduct the popular movement. That movement failed. He himself perished, and Anabaptism bore the blame of having excited a civil war.*

The affair of taking and sacking the city of Munster, in Westphalia, was another circumstance which tended at this time greatly to injure the Baptists. Contention had begun in this city in 1532, between the Catholics and the Protestants. In this state of confusion, a number of wild and infatuated individuals seized on it. These professed to be Baptists, and held the sentiments of those who were termed Fifth Monarchists. Under the influence of

* On this movement we have the following remarks :—" These unhappy peasants were in a state of vilenage. The grievances from which they prayed for deliverance were many and great. Amongst the most conspicuous of their demands were—emancipation from personal bondage—the right of electing their religious teachers—that of killing untamed animals without the restraint of game laws, and a participation with the clergy in tithes limited to corn. These demands were in themselves not unreasonable, though urged by armed revolvers. Their lords subdued the rebellion—but disregarded the grievances, while they drowned the revolt in a deluge of blood. It sometimes happens that the very grievousness of the evils unfits the sufferers for the perilous remedies which are alone efficacious."—SIR J. MACINTOSH'S HIST. ENGLAND, Vol. ii. pp. 147 & 148.

these ideas, it is said by Mosheim, that on their seizure of the city, "They gave out that they were messengers from heaven, with a Divine commission, to lay the foundations of a new government, a holy and spiritual empire, and to destroy and overturn all temporal rule and authority, all human and political institutions." Then they erected a new kingdom, which they called the New Jerusalem, and one John Blockhold, or John of Leyden, was declared king and legislator. It is also said "That he ran through the streets in a state of nudity, and married eleven wives." This state of things remained for three years. How they conducted themselves during these years, we are not told particularly; but in 1536, the bishop and sovereign of the city, Count Waldeck, assisted by the other princes of Germany, attacked them, retook the city, and put the leaders to an ignominious death.

Immediately on the issue of these events, execrations, everywhere, by every party, were poured on the devoted heads of the Anabaptists. The violence of Luther and other reformers against their views of believers' baptism, against their condemnation of infant sprinkling, their opposition to the interference of the magistracy in religious matters, their more correct views of the spiritual nature of Christ's kingdom, together with their more liberal ideas on civil and religious liberty—led these good men unfairly to seize on an event perpetrated by a few extreme enthusiasts, and through them to accuse the whole Baptist body. This body, as Mosheim declares, was composed of a number of separate sects or parties, "For," says he, "it must be carefully observed, that though all these projectors of a new and perfect church, were comprehended under the general denomination of Anabaptists, on account of their opposing the baptism of infants, and their rebaptizing all such as had received the sacrament in a state of childhood in other churches, yet they were from their origin subdivided into various sects, which differed from each other in points of no small moment." He then affirms that, "the most pernicious of these sects, was that in which the founders pretended to be under the direction of a Divine impulse, and were armed against all opposition by, as they affirmed, the power of working miracles." It is a circumstance also well known, that among the sober Presbyterians and Episcopalians of our own day, enthusiasts of this kind have arisen, pretending to the possession of great powers.* Can it be surprising then, that at such a period as the Reformation, when men were merely emerging as it were

* The Rev. Edward Irving, and Thom of Canterbury, are cases in point.

from an old to a new world, an extreme party, of a generally respectable denomination, should be guilty of some extravagances? The sentiment among the Baptists, however, at this time, which gave most umbrage, especially to the civil governments of the different countries where they were located, was the Millenarian. They almost all held the personal reign of Christ upon earth at the Millennial period, and this was called the Fifth Monarchy, arising from the view of the kingdom of Christ, presented in the following portions of Scripture, Daniel iv. and vii.; Rev. xx. There was, indeed, on this head, a difference among them. One party held that all this subjugation of the world, was spiritual in its character, and would be accomplished by the Prince of Peace, in a peaceable manner: the other entertained the notion that it would be accomplished by physical force; and these latter, guided by wild and fanatical leaders, as we have seen, were led at different times, most foolishly, indeed, and wickedly, to give battle to the civil powers. But this was not confined to Baptists. Some that contended strenuously for infant baptism, held the same views, and acted in a similar manner.

The Baptists, evidently, at this time, needed a wise and powerful mind to guide them, and God raised them up one in the person of Menno Simon. Originally bred a Roman Catholic priest, and of gay licentious habits, he seems to have been brought under the influence of true piety previously to 1536, and had held private communications with the Baptists of Friesland, in Holland, of which place he was a native. With them he openly united himself during the above year, and he is thus described by Mosheim: "He had the invaluable advantage of a natural and persuasive eloquence, and his learning was sufficient to make him pass for an oracle in the eyes of the multitude. He appears also to have been a man of probity, of a meek and tractable spirit, gentle in his manners, pliable and obsequious in his commerce with persons, and extremely zealous in promoting practical religion and virtue, which he recommended by his example as well as by his precepts." As to the views taught by Menno, Mosheim states, that "he expressed his displeasure of the licentious tenets which several of the Anabaptists had maintained with respect to the usefulness of polygamy and divorce, and considered, as unworthy of toleration, those fanatics that were of opinion that the Holy Ghost continued to descend into the minds of many chosen believers, in as extraordinary a manner as at the first establishment of the

Christian church, by miracles, predictions, dreams, and visions of various kinds. He still, indeed, retained the doctrines commonly received among the Anabaptists, in relation to the baptism of infants, the Millenium, or thousand years' reign of Christ on earth, the exclusion of magistrates from the Christian church, [that is, it is supposed, their interference, as magistrates, with the affairs of the church,] the abolition of war, and the prohibition of oaths enjoined by our Saviour, and the vanity as well as pernicious effects of human science. But while Menno retained these doctrines in a general way, he explained and modified them in such manner, as made them resemble the religious tenets that were universally received in the Protestant churches."*

Such then was the state of the Baptists, on the Continent, at the period of the Reformation; and, as they at this time were either Dutch or Germans, and as one of the first Baptist churches in England was originally formed in Holland, so it is a natural supposition that the tenets held by the early English Baptists, would considerably resemble those of the Mennonites on the Continent. Many, however, of the English ministers were learned and able men. Being also independent thinkers, the whole system of theology was reviewed by them, as well as the discipline and ordinances of the churches of the New Testament; and, therefore, by the views they formed from the Scriptures they would be guided, much more than by the model of Menno Simon.

As to the existence of those who held tenets corresponding to the modern Baptists, previously to the Reformation, we introduce again another statement from Mosheim: "The Mennonites are not entirely mistaken," he affirms, "when they boast of their descent from the Waldenses, Petrobrusians, and other ancient sects, who are usually considered as witnesses of the truth, in the times of universal darkness and superstition. Before the rise of Luther and Calvin, there lay concealed in almost all the countries of Europe, particularly in Bohemia, Moravia, Switzerland, and Germany, many persons who adhered tenaciously to the following doctrine, viz.: "That the kingdom of Christ, or the visible church He had established on earth, was an assembly of real saints, and

* Menno Simon was born in 1505. He was converted about his thirtieth year, and lived till he was about fifty-seven. He died at a nobleman's seat, in Holstein, whither he had retired for protection, from his enemies, in 1561. He was eminently successful among the Baptists, but had much trouble from the differences between the rigid and the mild parties, the one in North Holland and the other in Flanders.

ought, therefore, to be inaccessible to the wicked and unrighteous, and also exempt from all those institutions which human prudence suggests to oppose the progress of iniquity, or to correct and reform transgressors," [or in other words, absence of state controul.]* "This maxim," Mosheim says, "was tenaciously adhered to by the Waldenses, Wickliffites, and Hussites, the precursors of the Reformation." Let us then glance at the views of each of these.

With regard to the Hussites, they are said, by Erasmus, "to have renounced all the rites and ceremonies of the Catholic church. They ridicule our doctrine and practice (as Reformers,) in both the sacraments. They admit none till they are dipped in water, and they reckon one another, without distinction of rank, to be called brothers and sisters." The Hussites prevailed in Hungary, Silesia, and Poland, though most numerous in those cities of Germany which lay on the Rhine, and especially at Cologne. They were, however, divided in sentiment. One party acknowledged the pope as head of the church. A second party differed only from popery in receiving both the bread and wine in the Eucharist, and reading some things in the vulgar tongues. The third were called Picards or Begards—these called the pope Antichrist—took all their views from the Bible—chose their own instructors—denied marriage to none, opposed offices for the dead, and had few holy days or ceremonies.† Huss was martyred in 1415, one hundred and two years before Luther began the Reformation, in Germany. He had had his views greatly guided by the writings of Wickliffe, brought to Bohemia by the Queen of Richard the Second of England. Thus by his teaching and example, was a large part of Germany prepared for the Reformation, and disposed to carry it further than even Luther himself.

As to the Morning Star of the Reformation—the instructor of Huss—the great John Wickliffe, he was a native of the North of England, being born in 1324, at a hamlet that bears his name, about five or six miles east of Barnard-castle, on the south side of the Tees, which separates Yorkshire from Durham. He opposed, by his teaching and writing, the various errors of popery, and also presented views, for that time, wonderfully congenial with the primitive model of Christianity. Dr. Hurd affirms, that many

* This and the preceding quotations from Mosheim, are taken from his *History of the Anabaptists*. CH. HIST. 16th CENT., 3rd sect. part 2.

† See Sleiden, *Hist. of Reform.*, Lon. Encyclo. art. *Huss and Reform*, &c., quoted by Orchard, in his *History of "the Foreign Baptists,"*

learned men agree in stating, "that Wickliffe denied Infant Baptism."* This then harmonizes with what is said by Erasmus, of the Hussites, who were influenced by Wickliffe's writings. Wickliffe is said to have been instructed by Drs. Islip and Bradwardine, both Archbishops of Canterbury, and they are affirmed to have received their religious views, partly, from the Ancient British Christians in Wales, and, partly, from the wandering Waldenses or Lollards, from the south-west of France, then under the dominion of the king of England. Walter Lollard, one of the Waldensian ministers, is also stated to have visited England, about this time, and his followers were called afterwards Lollards. The term Wickliffites attached equally to the same party.

The Dissenters from popery in the south of France—the teachers of Wickliffe, have different names assigned them. From Albi, a city in Languedoc, they are called Albigenes. From some of their more eminent teachers, Peter de Bruys and Henry of Toulouse, they are called Petrobrussians and Henricians; Leonists, and poor men of Lyons, from Lyons being the residence of another distinguished teacher, Peter Waldo. They were also called, from the purity and consistency of their conduct, Cathari, or Gazari, viz., purists or puritans. It is highly probable that among these there would be diversity of sentiment on several subjects; but that some of them were Baptists, and probably the majority of them, is evident from many testimonies. We select the charges preferred against them, by one of the best of the papal ministers of that period, viz., Bernard, Abbot of Clairvaux. "How great" he states, "are the evils we have heard and known to be done by Henry [of Toulouse] the heretic, and what he is every day doing in the churches of God! He wanders up and down in sheeps' clothing, being a ravenous wolf! But, according to the hint given by our Lord, we know him by his fruits. The churches are without people, the people without priests, priests without reverence, and lastly, Christians without Christ. The life of Christ is denied to infants, by refusing them the grace of baptism, nor are they suffered to draw near unto salvation, though our Saviour cried out, on their behalf, 'Suffer little children to come unto me,' " &c.†

Their can be little doubt that these Albigenes, &c., sprang from the Vaudois or Vallenses, the inhabitants of the vallies of Piedmont, in the Alpine mountains. About the beginning of the

* History of all Religions.

† Allix Albig. c. 14, p. 127, &c., quoted by Orchard.

twelfth century, however, they received a strong re-inforcement of a people from the west of Asia, holding similar principles. These were called Paulicians, from their attachment to the writings of the Apostle Paul. They had their rise in the seventh century, through the medium of one Constantine, of Manalis, in Armenia, who, by the hand of a stranger, had received the four gospels and the epistles of Paul. Regarding his tenets, and those of his followers, Mosheim says, "It is evident they rejected the baptism of infants;" and Dr. Allix says, "They, with the Manichæans, were Anabaptists, or rejecters of infant baptism."

With regard to the inhabitants of the vallies, the Vaudois, or Valdenses, we are told, by Dr. Waddington, that there is no direct mention of them in history, before the twelfth century. But the tradition of their early history is preserved by their enemies, as well as friends. Reiner Saccho, an apostate from them, affirms, "that they are the most ancient sect, some say as old as Sylvester, others, of the apostles themselves." Claudius Styssel, archbishop of Turin, traces the origin of the Waldenses to a person of the name of Leo, in the fourth century. Paul Perrin, their historian, asserts, "That the Waldenses were time out of mind in Italy and Dalmatia, and were the offspring of the Novatianists, who were persecuted and driven from Rome, about A. D. 400; and who for purity of communion were called Puritans."* Here, then, by the tradition of both friends and foes, their origin is traced to the first Dissenters from the church at Rome, the Novatianists. Novatian was a presbyter of Rome, who contended strenuously for purity of communion, and affirmed, that all who apostatised from the faith for fear of death, should not be received into the church again till they were re-baptized. Hence he was called an Anabaptist or rebaptizer. The church at Rome would not agree to this view, and Novatian withdrew, along with those who were like-minded, and thus became the first Dissenters for Christian purity of communion, we have on record, A. D. 250. He had a large church at Rome, and his followers were scattered through Italy, and all other parts of the Roman Empire. Donatus and Montanus, in Africa, had adopted nearly similar views. Tertullian was a Montanist, and we find him opposing infant baptism, A. D. 200.

It is probable that infant baptism was introduced into the Catholic church about this time, arising from the interpretation of

* Danvers on Baptism, p. 273, also quoted by Orchard.

our Lord's words, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Baptism in water then, not as an act of obedience, and a symbol of the purifying of the Holy Spirit, but as an essential ingredient of salvation, in itself considered, laid hold of the mind. Hence, when any infant or minor was about to expire, in order to his salvation, he was instantly sprinkled with water.* The healthy were not baptized, but became catechumens, and were baptized at different ages. Constantine was not baptized till near death. The practice came on gradually. It was sanctioned by Cyprian in 256, and by Augustine in 416. The first canon in Europe for it was in 517, and the first law in 789. It then spread rapidly.†

If Novatian had baptized infants,—from the views he entertained of Christian purity of communion,—he must, we suppose, have been under the necessity of baptizing all, or nearly all those babes he had immersed in infancy, over again. Of this, however, we have no account, and, therefore, it seems reasonable to conclude that he never baptized infants; and hence, the general prevalence of Anti-pædobaptist sentiments among the Waldenses and other ancient Nonconformists.

Thus have we taken a hasty survey of the exhibition of Baptist principles, under a variety of names, from nearly the apostolic era to the present time, and have, we trust, shewn successfully, that there have been those in all ages who have sighed for purity of communion, and have made baptism the line of demarcation between the church and the world. We conclude, that the Baptists are a very ancient party, desirous ever to maintain purity of Christian character, and of apostolic institutions. In the present day, we hear a great deal more than enough respecting apostolic succession, and the virtue of the sacraments, as administered by the hands of an apostolic successor. If the matter were worth dispute, we might try to show, for argument's sake, that the Baptists were pretty near akin to these successors; for supposing the church of England to have attained this apostolic succession, through the church of Rome, then, if the Baptists are the legitimate descendants of the Novatianists, they must have it too. Nay, Novatian possessed it in a much purer state than Cranmer did. Again, if it is actually in the church of England, why may it not be carried out of her, as well as she carried it out of the church of Rome? If so,

* This was called clinical or sick-bed baptism.

† Robinson's Hist. of Baptism.

then must the ordination imparted by Hanserd Knollys and Henry Jessey, Baptist ministers, originally ordained in the church, be as purely apostolic as the ordination of Latimer and Ridley.*

But why dispute about a matter rendered nugatory by the contending parties themselves? Is it not the fact that the Evangelical party in the Church, with all their apostolic ordination, are now denounced by the self-called apostolicals, in their Tracts for the Last Times, as the Antichrist of the New Testament, the man of sin, the mystery of iniquity, the beast with seven heads and ten horns, the scarlet-coloured strumpet of the Book of Revelation? If preaching the doctrines of grace then, by Baptist Noel, destroys his apostolic succession, surely acting in direct opposition to all the morality of the New Testament, and selling the forgiveness of sin for money, cannot preserve the apostolic succession, if they ever had it, of an Alexander Borgia and a Leo the Tenth. But enough, the hoax surely will not take in England. Men of sense and principle, will expose its hollowness and craft to the light of day, and even the comparatively uneducated masses of the people, whose logical powers, are, generally speaking, tolerably clear, and lead to a plain common sense conclusion, will perceive, and conclude at once, that the logic and theology of Oxford never would have been so perverted, nor the spawn of "young England" so numerous, had there not been loaves and fishes connected with the question. But, we must now take a brief view of the character of the times in England, at the commencement of our narrative.

On the destruction of the Plantagenet dynasty, in the person of Richard the Third, at the battle of Bosworth, in 1485, the crown of England was placed on the head of the first of the Tudors, Henry the Seventh. By the circumstances in which this dynasty were placed, their own sagacity and determination of character, they, notwithstanding the external symbols of freedom, depressed the kingdom nearly to a despotism. This despotism, however, in time begat a re-action in the minds of the people, including some of the higher classes, who chiefly felt its weight. This re-action commenced in the latter part of the reign of the last of the dynasty, Queen Elizabeth. When the sceptre dropped into the hands of the feebler Stuarts, the re-action rose, in time, to its

* The grand test of apostolic descent or succession, is not history, but character—not ordination, however pure, but the actual possession of apostolic faith, practice, spirit, and zeal. This has been the great aim of the Baptists. Let them aim at it more and more, then when the question is decided at the bar of the Eternal, we shall see who has the best claim.

height. In the days of James the First, from 1603 to 1625, much progress was made. When his son Charles the First, at the age of twenty-five, ascended the throne, the Commons of England would not vote the supplies he sought, without a redress of grievances. This was the case in the three successive Parliaments of the first four years of his reign. It is true, he granted, with great reluctance, the *Petition of Right*; but, for eleven years afterwards, he governed by his own will, without Parliaments, and raised supplies in opposition to the will of the people and the *Petition of Right*, that he himself had agreed to. In the meantime, two great events occurred, the trial of Hampden, and the war with the Scotch, on account of their refusal to have Episcopacy imposed on them. Money was now wanted; a Parliament was called; grievances, instead of supplies, were presented. The Parliament was again dissolved. Charles, however, was in the greatest straits, and he was forced to call another.

This was the famous long Parliament. It met November 3rd, 1640. Its doings were awfully retributive. The Earl of Strafford and Archbishop Laud, the king's prime ministers and agents, were condemned to die. Episcopacy was abolished; and the Commons demanded, for a time, the command of the army. Charles refused; a civil war commenced in 1642, and ended in 1645, by the decisive battle of Naseby, gained by the Parliament over the king. Charles then surrendered himself to the Scotch army. That army delivered him to the Parliament, chiefly composed of loyal Presbyterians. During four years he carried on, during his imprisonments, in different places, negotiations with all parties. These failed. He fell, at length, into the hands of the army and the republicans—attempted escape—was tried by a High Court of Justiciary in Westminster Hall, was condemned, and beheaded January 30, 1649. A second civil war had been attempted, on his behalf, in the west of England and Scotland. By the genius, however, of the great Oliver Cromwell, whose star was now in the ascendant, it was speedily suppressed. Ireland also, was subdued by him, and the attempt of young Charles to regain the throne of his father, by the assistance of the Scotch, terminated in his complete defeat, at Worcester, September 3rd, 1651. Cromwell now was raised to the highest honours and influence, both in the army and in the council of state—was, in fact, the supreme Governor of the Three Kingdoms.

With regard to the state of religion in the nation, the first

phase of the Reformation took place under Henry the Eighth, in 1533; the second under his son, Edward the Sixth, in 1547; the third under Elizabeth, in 1558. During her reign, two parties grew up in the church, the High Church party and the Puritans. This latter party was much depressed by Elizabeth, but it still grew; and in the end of her reign, and in the reigns of her successors, James and Charles, it linked itself to the cause of Patriotism; and when Episcopacy was abolished, Presbyterianism, to which the Puritans had leaned, gained the ascendancy in the national churches. Some of the ministers, who had turned Independents, were allowed to remain, and so also a few that were Baptists.

Previously to this, the Baptists who had appeared in England, were, in general, severely persecuted. They were so, under the name of Wickliffites or Lollards, in the reign of Henry the Fourth and Fifth; and also under Henry the Eighth. In the reign of Edward the Sixth, Joan Boucher, or Joan of Kent, a person of some property in that county, on account of distributing Bibles, was brought by Cranmer to the stake, in opposition to the remonstrances of the young king. In the reign of Elizabeth and James, they also suffered much. Two of them were burnt at the stake in 1611, the year our present translation of the Bible was published by Royal authority.

In the midst of all opposition, Dissent grew and multiplied. The first attempt at forming a Presbyterian church, was at Wandsworth, Surrey, in 1572. The Independents began in 1580, under the guidance of the eccentric Robert Brown, who formed a church in Holland. Mr. John Smythe, originally a minister of the Establishment, joined this church; but he afterwards became a Baptist, formed a Baptist church in Holland, and died there, some time about 1612. His successors, Messrs. Tho. Helwesse and John Morton, together with their people, came over to London, and settled there about 1615. This was the first General Baptist church in England. In 1616, the first Independent church was formed, by Mr. Henry Jacob, and out of this church, in 1633, sprang the first Particular Baptist church in London. It met at Wapping. Mr. John Spilsbury was its pastor. Another secession took place in 1639; and another church was formed at Crutched Friars, by Messrs. Green, and P. Hobson, and Captain Spencer. Between 1639 and 1646, other five churches were formed in London, as in that year a confession was put forth, by

what are termed "the seven churches of London commonly, but, unjustly, called Anabaptists." It was addressed to the members of Parliament. A French church, of the same faith and order, is said also to have signed it.

The Baptists were divided into two bodies,—the General and Particular,—the first holding General Redemption, with tenets nearly akin to the modern Wesleyans; the other holding to Particular Redemption, or the Calvinistic doctrines as expressed in the articles of the church of England, and the Assembly's catechism. Both parties held the independence of particular churches, and the baptism of professed believers by immersion. They rejected the baptism of infants, though some, like the Saviour, took them up in their arms and blessed them. They rejected singing in public worship, but some of them had lovefeasts and washed the saints' feet. Some held the six principles referred to in Hebrew vi. 1—6. The fourth of these, laying on of hands on admission into the church after being baptized, was much insisted on by some. Some were open and others were strict communionists. Almost all held the doctrine of the personal reign of Christ. There were, however, among them but few physical force men. Venner, who was not a Baptist, seems to have been the leader of the party. Such was the general state of things, among the Baptists, when our narrative begins.



A BRIEF

HISTORY OF THE BAPTIST CHURCHES

IN THE NORTH OF ENGLAND.

PERIOD FIRST.—FROM 1648 TO 1656.

CHAPTER I.

Partiality to a particular theme.—Ours.—The North.—Its former state.—Its present.—The difference.—The Baptists.—Broughton.—Cromwell's officer.—Newcastle.—Mr. Gower.—Hexham.—Mr. Tillam.

THERE is a tendency in writers of every class to over estimate the theme on which they have chosen to dwell. The philosopher is apt to magnify that portion of nature to which his studies are more particularly directed; the novelist, the poet, and the biographer are in danger of imputing qualities to their heroes, at least in point of degree, that never belonged to them; and the historian is disposed, for the sake of effect, not only unduly to exalt the principal but even the subordinate characters of his narrative; and with respect to that region of earth which he wishes to illustrate, no portion of the globe, in his esteem, can possibly be so interesting.

The North of England is the theme of our story, together with casting a side glance at what has transpired, a little way, at least, to the north and the south. Were we disposed to magnify the soil, to which our tale has a reference, we should be inclined to say, that few spots, in Britain, are so truly classical as the debatable land lying on the borders of England and Scotland. From Neville's Cross, near the banks of the Wear, to Bannock Burn, on the banks of the Forth, scarcely Greece itself can present such themes for the historic muse, or even the enchanting pen of the novelist. This portion of our country was anciently the scourge of, not only the warrior, but the moss-trooper and the freebooter. Alternately in the hand of one party or another, the inhabitant scarcely could say he had a country or a home. The Scot, with all the ferocity, not only of a feudal, but of a barbaric, or even a savage age—either as the dupe of a distant foreign ally, or under the instigation of private revenge, crossed his river or his mountain boundary, to gratify his furtive and his bloody passions. His neighbour also, the stern and muscular and equally furious Saxon, the sentinel of the border, was not a whit behind him in his thirst for blood and rapine.

But we have lived to see other days. The descendants of the ferocious Scot and of the furious Saxon of the debatable land, can now meet as brothers. The peaceful scenery of descriptive prophecy is fulfilled in them. Their agricultural societies on either border—the useful rivalry they exhibit in the increased value of their soil and stock, prove, that the trade in war has gone by, and that the deeds of their forefathers, if not forgotten, are not imitated. The sword, according to the beautiful language of prophetic poetry, has now given way to the more useful ploughshare, and the spear is converted into a pruning hook. They learn the art of war no more.

It is the object of the following pages to exhibit something, on a small scale, which has, in part, contributed to this. Its design is to shew what the peaceful Gospel of the Son of God has done, for at least a portion of the sons of the north, leading them to hate the feuds of their ancestors, and to pursue those arts and employments which are adapted to make a world happy. It is, however, not the object of the narrative to affirm, that all that has been accomplished in this way, has been effected by the Baptists. No; far from this; other Christian parties have had their share, as well as they. But still, there can be nothing immodest in affirming, that the Baptists have attempted, and, in some degree, accomplished their part, along with others, in this holy and useful revolution.

In pursuing the first period of our history, our object is to trace, as far as we can ascertain it, either from tradition or authentic narrative, the origin of the three oldest of the Baptist Churches in the North of England, namely Broughton, Newcastle, and Hexham.

1648.—Broughton is a village lying about three miles to the west of Cockermouth, in Cumberland. It lies also at nearly an equal distance from Maryport, on the Irish Channel. It is situated in a beautifully level, yet slightly undulating and fertile country, having the sea on the one hand, and the bold and splendid scenery of the lofty Cumberland and Westmorland mountains on the other—the land of the lakes—the lake poets, of Skiddaw and Helvellyn.

The origin of the Baptist Church in this village is now hid in obscurity. Tradition, however, according to the account of its late minister, (Mr. S. Ruston,) places it in the year 1648. This year, the second civil war was at its height. The Scotch army had entered England, on the western border, under the Duke of Hamilton. In the southern part of the kingdom, that

new war had been already suppressed, and Cromwell, hastening northward, totally defeated Hamilton at Preston, retook Berwick and Carlisle, and placed garrisons in them. Cockermouth castle, is said to have been also besieged at this time, and would, in consequence, share the fate of other places; it would be taken and garrisoned. An officer of Cromwell's army, probably in the garrison, as was the custom of that time, spoke, it is supposed, to the people in that neighbourhood, on the subject of religion, and became useful to some of them. The result, according to tradition, is, that a small religious society was established at Broughton. It is not said to what party the officer belonged. It is probable he was a Baptist, although the Baptists did not become numerous in the army till the following year. At all events, the religious efforts of this officer are, traditionally, said to be the origin of the Baptist cause in this place, and this is, at present, all we know of the matter. Farther reference will be made to this cause in the next chapter. In the mean time, we must repair eastward, to the banks of the Tyne.

1650.—On the north side of the river Tyne, and within eight miles of the German ocean, stands the metropolis of the north—the interesting town of Newcastle. This town has long been distinguished by its commercial importance, being reckoned the third maritime station in England. The extensive coal fields in its immediate neighbourhood, and the equally extensive mines of lead, &c., in the inland mountainous regions of Durham and Northumberland, make its yearly exports very considerable. Such has been its condition for centuries.

Lying on the great north road between Scotland and England, Newcastle holds also a distinguished place in the military annals of the country. Having a strong fortification, and, from the extent and strength of its walls, being capable of being stoutly defended, there were few

war-like movements, between the inhabitants of the northern and southern parts of the island, in which it did not participate. This was the case, particularly, during the civil war between Charles the First and the Parliament. It was to Newcastle that the monarch was conducted by the Scotch army, under General Lesley, to whom he had surrendered himself, at Newark, after the fatal battle of Naseby, in 1645. On the departure of the northern army, early in 1647, after having surrendered the king into the hands of the Parliament, the town was garrisoned by the troops of the Parliamentary army.

It was sometime between this period and the year 1652, that the Baptist Church in Newcastle was formed. As however it is affirmed, on good authority, that there were few Baptists in the army before the king's death,* it is a likely circumstance that its formation took place sometime after that event; probably somewhere about the year 1650 or 1651. The Baptist church, at Hexham, was formed in the year 1652; and in one of the letters sent by it to the church in Coleman-street, London, referring to the church in Newcastle, it is mentioned that it was, "the only church in these parts in the possession of the faith before us." It is also farther asserted in the manuscript church-book, of the society at Hexham, that "on the 16 of the 6 m. (1652) Captain Simpson and Captain Mason, with Brother Blenkinsop, came to visit us, by orders from the London and Newcastle churches;—they hearing of

* The following extracts of a letter from Captain R. Deane, in his letter to Dr. Barlow of Lincoln, evince the truth of this: "In that year (1649) did this opinion (believers' baptism, &c.) spread itself into some of the regiments of horse and foot in the army; and in 1650, some professing it, were called from their private employments, and promoted to command at sea. Among others, Captain Mildmay, to command the Admiral flag ship, under the late Duke of Albemarle, when he was one of the Generals at sea:

our constitution and condition, sweetly and lovingly, owned us as their brethren." This is the only authentic date, so far as is known, of the Baptist church, now meeting at Tuthill-stairs, Newcastle.

From the mention of the names of the above officers, it seems a likely circumstance that the chief promoters of the cause in this town were officers in the army. This we know, with certainty, was the case at that time, with many of the towns in the three kingdoms. This will hereafter be seen to have been the case with the Baptist Churches in Scotland. Major, or Colonel, Hobson was closely connected with the Church at Newcastle. There is a strong probability, that this was the Mr. Paul Hobson, who was one of the founders of the Baptist Church at Crutched Friars, London, and who is affirmed to have preached at Moorfields, after being released from prison. A marriage record, hereafter in-

Captain Park, to command the flag ship under Sir Geo. Ascue, rear Admiral: and Sir John Harman, to command the Admiral flag ship, under his Royal Highness the Duke of York. But notwithstanding this sect had that countenance given them, yet, in general, as they published in apologies, they were the least of any sort of people—that were concerned in any vicissitudes of government that happened amongst us. And although after 1649 there numbers did increase, insomuch that the principal officers in different regiments of horse and foot became Baptists, particularly in Oliver Cromwell's own regiment, when he was General of all the Parliament's forces, and in the Duke of Albemarle's, when he was General of all the English forces in Scotland; yet, by the best information I could have, there were not before that time, twenty Baptists in any sort of command in the whole army. And until the year 1648, there were no more than two: namely, Mr. Laurence and Mr. John Fiennes, son of Lord Say, who made profession of this opinion, chosen into the House of Commons, and both of these did that year, in the life-time of king Charles 1st, as I have been credibly informed, voluntarily depart from that parliament, as not approving of their proceedings against the person of the king."

troduced, as connected with the church at Hexham, has for its first witness, the signature of P. Hobson.

A person of the name of Thomas Gower, or Goare, is represented as the first minister of the church at Newcastle. Of him we know nothing previously, unless he is the individual of the same name, whose signature is attached to the Baptist confession of faith, of the seven churches in London, formerly referred to. It is probable though no military title is ever appended to his name, that he was in some way or other connected with the army stationed at Newcastle. Of his character, so far as we know it, we shall have occasion hereafter to speak. Meantime, we shall turn our attention to the rise of the church at Hexham.

1651.—The town of Hexham, so interesting in the historic records of the Baptist denomination in the North of England, lies about twenty miles west of Newcastle, and about a mile below the confluence of the North and South Tyne. The vale of Hexham is said to be peculiarly striking and beautiful, the air mild, and the nurseries, gardens, shrubberies, and woods, numerous and flourishing. The exertions of industry keep pace with the encouragement afforded by nature, and it is justly said, that in the vale of Hexham, its harvests are the earliest, its trees have the richest foliage, and its landscape is the most diversified and interesting of any in Northumberland.

Hexham is also distinguished for the antiquity and beauty of its Abbey, or Cathedral. This was erected in 673, by St. Wilfred, Archbishop of York. Two other churches, St. Mary's and St. Peter's, were erected by him about the same time. St. Mary's was the parish church, but its remains are nearly completely obliterated; St. Peter's are entirely so. In 1130, the cure of the parish returned to the Abbey. The living is a perpetual curacy. A lectureship was established in the

church, in 1628, by the Mercers' company of London, pursuant to the will and bequest of Mr. Richard Fishborne, dated March 30, 1625.

We have given these minute particulars of this interesting town, owing to the circumstance, that the first Baptist minister in it held the lectureship belonging to the Abbey; the duties of which he performed, and the salary of which he received. The messuage and the orchard, purchased by Mr. Fishborne's legacies, would likewise be possessed by him.

The name of this individual was Mr. Thomas Tillam; "a messenger," as he styles himself, "of one of the seven churches in London."* He appears to have been originally a Catholic, and had travelled on the continent, but afterwards seems to have been converted to the Protestant faith, and to have united himself with the Baptists. He was selected by the church to which he belonged, to be a minister of the gospel, as he gives himself the designation of "minister." The nature of his work may be known from what is said of another individual, who lived at the same period in Ireland, namely, Mr. Thomas Patient. Of him, it is affirmed, that he had, by the Baptist church in Dublin, "been appointed an *Evangelist*, to preach up and down in the country." Such appears to have been the work of Mr. Tillam.

* The places where these seven churches met are not specified. The following is the nearest approximation the writer can make, selected from references to the London churches at that time, by Crosby and Ivimey, namely,—Wapping, formed 1633; Mr. Spilsbury: Crutched Friars, 1639; Messrs. Green, Paul Hobson and Captain Spencer: Fleet-street, 1641; Mr. Praise-God Barbone: Spittle, Bishopgate-street; Mr. Edward Barber: Coleman-street, 1645; Mr. Lamb: Great St. Helen's, 1645; Mr. H. Knollys: Southwark, Deadman's Lane, 1621; Mr. Howe, John Canne: French church, Dennis-le-Berbice;

We are not informed to what church Mr. Tillam originally belonged, or by what church he was first appointed to ministerial labour; but when he came to Hexham, he was married, and Mrs. Tillam is said to have been a member of the church in Cheshire, probably Hill Cliffe, as afterwards noticed; and we find also, that Mr. Tillam soon after he came to Hexham, went to Cheshire to itinerate for a short time. From these considerations, it seems probable that Mrs. Tillam was a native of Cheshire, and that he himself had, before his coming to Hexham, been a resident in that county, and had preached the gospel there.

It was the church in Coleman-street, London, then under the care of Messrs. Hanserd Knollys, John Perry, and William Howard, that sent Mr. Tillam, as their Messenger, to Hexham. This they were induced to do, in consequence of the appointment of a Parliamentary Commission, in order to the propagation of the gospel in the four northern counties. Who these commissioners were, we are not told, but Mr. Vavasor Powell, a Baptist minister, was commissioned along with others, by parliament, to make inquiries respecting the state of religion in Wales. The effects of this Welsh Commission proving beneficial, similar commissions were appointed for other parts of the kingdom, where religious destitution was particularly felt. An application appears to have been made on behalf of the north, and as there was an endowed lectureship at Hexham, adapted to the support of a minister, the Commission resolved to send one thither. The endowment, as already stated, was in the gift of the Mercers' company of London; and, as it is not improbable, that some both of the Commissioners and of the Mercers' company were Baptists, so, Mr. Tillam, as the Messenger of the church in London to which he belonged, was sent, on the important errand, of attempt-

ing to enlighten a part of the North of England, in the knowledge of the principles of the New Testament.

The state of religion in the North at this time, and especially in the neighbourhood of Hexham, may be understood from the following petition sent to parliament, by Mr. George Lilburne, Mayor of Sunderland.—“To all Christian people, to whom these presents shall come, know that we are a people in that our parish of Mugleswicke who have been destitute of a preaching minister; yea, ever since any of us, that now are breathing, were borne, to our souls grieve and dreadful hazard of destruction: neither is it our case alone, but also ten or twelve parishes all adjoining, are, in like manner, void of the means of salvation.” They then refer to the death of their minister, in 1640, and their earnestly beseeching the prebends of Durham that they might, once more, have the “fruition of a faithful minister.” Being told that one John Duery would be their minister, they affirm, when we heard this “We besought, with all our souls, to be exempted of that Duery, because we knew him to be no preacher, and his life and conversation scandalous.”—“Seeing us unwilling to accept of him, he gave over.” The place then became vacant for twelve months, and they found a minister for themselves; supposed to be Mr. William Boyce, a Presbyterian. “And no sooner,” they continue, “found we one to whom our minds affected, but immediately those prebends doe impose one Braidley upon us, a bird brought out of the nest of their own bosomes, who (we may say, without sinne,) is one of the most deboist among the sonnes of men, for he will neither preach himself nor permit others.” They then go on to say, that “he locked the church door, so, that on the Sabbath, their minister had to preach to them in the cold frost and snow.” “At other times,” say they, “before he comes into the church, whilst our minister was in his exhortation, and stood up

beside him, reading with a loud voyce in a book to overtop the sound of his words: afterwards pulled him by the coate, when hee was in the pulpit: but when neither of these would cause him to desist from duty, he goes and rings the bells all aloud: neither is this all, but out of malice calls a communion and enters upon, the sacred action, without any preparation sermon, before the day."

Hexham, in all probability, was one of the ten or twelve adjoining parishes referred to, in the above petition, that were void of the means of salvation. This appears to be the case, from what is said in the letter from the Baptist church in that town to the church in Coleman-street, London. Referring to the coming of Mr. Tillam among them, and the effects produced by it, they say, "And now was the time determined by the Father for the revealing of his will to us poor creatures; and the dawning of the glory of the Lord arose upon us; even upon us did light brake, who were a people sitting under gross darkness, even under the shadow of death." It was on the 27th December, 1651, that Mr. Tillam took up his abode at Hexham, and such was the effect of his coming, that in seven months a church was formed, consisting of sixteen members. This took place on the 21st July, 1652, and on the 25th of the same month, they, to use Mr. Tillam's own words, "Joyfully celebrated the Lord's Supper, John Thirlwell being desired (for prooffe) to supply the place of deacon, and the church began a stock, putting it into his hands."*

* The following is Mr. Tillam's first entry:—

In the name of the Lord Christ,

I came to Hexham the 27th day of ye 10 month 1651, and so wonderfully hath God appeared, in this dark corner, that upon the 21st day of the fifth month (that is the seventh month following) after serious consideration, and some gospel preparation, a living temple began of these living stones.

12 ★ HISTORY OF THE BAPTIST CHURCHES

The church of Christ

Hexham

Thomas Tillam, Minister and Messenger of one of the seven churches in London, did administer the holy ordinance of Baptisme in the name of the Father, and of the Son, and of the Holy Ghost.

Under 4th principle (Heb. vi. 2. laying on of hands)

5 m. 21st John Thirlwell	1	Susanna Thirwell	1
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Richard Orde	2	Marye Carre	2
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&c. &c. down to 11	&c. &c. down to 5
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These solemnly giving up themselves to the Lord and one another, to walke in communion together, with submission to all the ordinances of the gospel, I, Thos. Tillam, espoused to one husband, hoping I shall present them as a chaste virgin to Christ, with all, that in sincerity of heart, have, through the mighty power of God, or, shall be, joynd to them.

CHAPTER II.

Broughton.—Independent Church at Cockermouth.—Messrs. Thos. and George Larkhams.—Mr. Wilkinson.—Newcastle.—Hexham.—Letters to and from Coleman-street.—Hanserd Knollys.—Feuds begun.—Cheshire Revivals.—Henry Angus.—The False Jew.

1652.—The first movement towards the formation of a church at Broughton has been already alluded to. Who the officer in Cromwell's army was who made that movement, we know not, nor yet when he left, nor what was the full result of his labours. It is probable, however, that he was useful to a few of the people in the neighbourhood, who might form a nucleus for others to gather around, when a more permanent teacher could be procured. He laboured, however, and "others entered into his labours."

The only authentic information that we have, of the state of religion in this quarter, is from the archives of the Independent church, at Cockermouth. The following is the account given of the formation of that church:—"The foundation of this particular church was laid in the town of Cockermouth, the day and year mentioned in the margent (October 2, 1651,) through the instigation of Mr. Thomas Larkham, pastor of the church of Christ, at Tavistock, Devon, a blessed instrument in promoting and furthering so good a worke. The foundation stones (i. e. the first stones of this house of God; 1 Timothy iii. 15,) were these seven poor unworthy ones, George Larkham, George Benson, Roger Fieldhouse, Thomas Blethwaite, John Woods, Richard Bowes, and Thomas Jackson. These seven, after solemn invocation

of God, and mutual satisfaction in each other, agreed in the ensuing humble confession and engagement." Here follows a long confession, &c., of which the following is a part,—“Further, we do owne these practices of baptizing the children of covenant believers, and of singing of Psalms, though we do not judge that those that are dark as to these practices, are therefore to be excluded from our communion.”

Mr. Thomas Larkham, of Tavistock, was father of Mr. George Larkham, of Cockermouth, both ministers of the state church, in the time of the Commonwealth, and both eminently pious, zealous, and useful men. As it appears to have been common at that time, as evinced in the case of Mr. Tillam, at Hexham, for those who held Congregational or Independent principles, to form a distinct church of those in their congregations that appeared to be true believers, so it is probable the elder Mr. Larkham had acted on this principle, and had induced his highly promising son, now in the twenty-third year of his age, when he settled at Cockermouth, to do the same.

The seven persons above named were not Baptists, but quite disposed to act on the open communion principle. This circumstance leads us to suppose that there were persons in their own neighbourhood that held Baptist sentiments, and who, in their esteem, were not unlikely to join their communion. One or two other entries in the church book at Cockermouth, may throw some further light on this point.

From October, 1651, to January, 1652, the church had become so numerous that they thought of dividing, and having a branch on each side of the Derwent—one at Cockermouth, and one at Broughton; hence the following entry,—“The 28th Jan. The church thinking of branching (or rather swarming) forth into two congregations, one on the one side of Derwent, and the other on the other side.” “They thought it meet to make choice

of another deacon. John Bowman, of Broughton, was unanimously chosen."

It is evident from the following entry, that Baptist principles had been in the neighbourhood, and had by the middle of the year 1652, been embraced by a considerable number of the members of the congregation at Broughton. "The 16th July, in the year 1652, there was a solemn meeting of both churches, viz., *this* of Cockermouth, and another, called the church of Broughton, in the public meeting place, at Brigham, when they jointly, humbly, besought the Lord to unite their spirits in love, they differing in judgment in the point of Pædo-baptism: which church (Broughton) began to be generally shaken, most of them inclining to Quakerism! as by their long letter, 1654, to us (Cockermouth) kept among other letters by us, may and doth appear."

From this time, for about two years, religious contention appears to have extended its baleful influence in the country generally, and had made great havock in the church at Broughton. This is clear from another entry, May, 1654. "The 16th of the fourth month, 1654, that deluge of errors that had overflown the country, and had quite shattered to pieces the other congregation about Broughton, only some few of the people have come to land! and kept together in communion!! John Wilkinson, the Pastor of that Church, departed with most of the people, to the Quakers, to his great shame and infamy. The Lord at last convinced him of his sin. Amen. Amen. Amen."

From the whole of the above entries we seem warranted to draw the following conclusions respecting the church at Broughton. 1. That the Baptists in the neighbourhood had either joined the church at Cockermouth before its division into two congregations, or had, after the division, joined the church at Broughton, as in less than half a year, Baptist principles had chiefly pre-

vailed among the Broughton people. 2. A Mr. John Wilkinson had become the pastor at Broughton. He was probably by this time a Baptist. Having, for a time, become a Quaker, we find the following reference to him taken from the preface to Backas's works, by W. Penn: "John Wilkinson, of Cockermouth, formerly a very zealous and able independent minister." He may be regarded as the first minister of the church at Broughton, after the officer alluded to. 3. The church, for two or three years, had got into a very unsettled condition, the greater portion leaving with their pastor and going to Quakerism. 4. They, at length, arrived at a more healthy state, under the same pastor, on his penitence and return. But we must now again proceed across the island from the western to the eastern coast.

There are no distinct records of the church at Newcastle at this period. The only information that we have, of its character and transactions, is to be found in the details of the early history of the church of Hexham. Both churches, at that time, came into disagreeable collision, owing to certain differences subsisting between their respective pastors. These differences will hereafter be noticed, and, in the meantime, we shall advert to the progress of the cause at Hexham, under the zealous guidance of its first minister.

During the remainder of year, 1652, eighteen persons more were added, by Mr. Tillam, to the church, the total number of which, at the termination of the year, was thirty-six. Several individuals, belonging to certain London churches, are said to have had communion with the Hexham brethren during the year, among whom we find the name of "Brother Holmes, minister of Bywell, and a member of a church in London."

On the fourth of December this year, the church at Hexham wrote a letter of grateful acknowledgement to the church in Coleman-street, London, for having sent

Mr. Tillam among them. It is written in the style of the apostolic age. We shall give a short extract:

“To the church of Christ walking in communion, with the Reverend and Dearly beloved in the Lord, Mr. Hanserd Knollys, in London.*

“Grace be into you, and peace from God and the Lord Jesus Christ.

“Beloved of God, as it is just cause of holy rejoicing before the Lord, when saints heare that Sion prospers, and that many are made partakers of the like pretious faith with themselves, so wee know and are persuaded in the Lord that it will be the ioy of your spirits, when, by these or letters, you shall understand yt the word of the Lord wch sounded out from you is come unto us, not in word only, but in power, wherein through riches of grace we stand, and rejoyce under it wt joy unspeakable and full of glory: For this cause therefore wee are bound to thanke God always on yr behalf as it is meet: for your debtors verily wee are, for wtsoever appearances of God are risen uppon us, since yt yr faithful messenger, and now our dearly beloved brother, in the Lord, Mr. Thomas Tillam, (whom wee love in ye truth, and very highly esteem for his work sake,) has been eminently instrumental in carrying on the Lord's worke amongst us: but that yr hearts may ye more affectionately

* This church is said to have met in Coleman-street, under the care of Mr. Hanserd Knollys, &c., and which probably intimates that the place of meeting was towards the front of the Street, as there was another church in Coleman-street, in Swan's-alley, under the care of Mr. Henry Jessey. The writer supposed in the first instance they were one church, but is now persuaded they were two. 1. Because the signatures of the elders are always different. 2. The one church is always addressed as “in Coleman-street,” and the other “in Swan's-alley, Coleman-street.” 3. A declaration of the churches in London, at this period, has the church under Mr. Hanserd Knollys distinct form that under Mr. Henry Jessey.

be drawne out to admire ye riches of the father's love to usward, wee desire to show of orselves wht manner of entering your gospel had in unto us and ye blessed success wherewith it hath been accompanied from ye first day untill now. This is ye 12 month since providence first directed Mr. Thomas Tillam into these pts, where, by the encouragement of the commissioners, authorised by prlamt, for propagating ye gospel in ye 4 northern counties, and by the importunity (especially of some of them) the Lord was pleased to open a doore, effectual, for his preaching ye lecture established heare at Hexham, by the honble society of Mercers in London.

—— and the Lord being pleased to be found of them yt scarcely asked after him and in yt place where it was said, these are not a people, are wee (through grace, wherein wee stand) become the people of God."

—— They then state their sufferings from Atheists and Papists, of whom, many, they affirm, "swarm" in these parts, but "their sorest and chiefest trial" they say, "sprang from those in the ministry, probably the Presbyterian ministers in the Church, one of whom had in the *parish house* preached against believers' baptism." "Though cast down," they farther state, "they are not destroyed," and wish the church in London to "reach unto them the right hand of fellowship."

On the 20th December, 1652, Mr. John Thirlwell already mentioned as under "prooffe," or trial, for the deaconate was duly elected as deacon, and a young person, named Edward or Edmund Hickhorngill, was ordained as a minister of the gospel, or evangelist, and appointed the messenger of the church at Hexham, to visit their Christian brethren, holding Baptist principles in Scotland. We shall presently have occasion to advert to this individual, and to the state of the Baptist cause in the northern part of the island.

1653.—On the ninth day of the eleventh month, 1652, according to the reckoning at that time, but according to more modern calculation, the 9th January, 1653, the church in London sent a reply to the letter, sent by the church at Hexham. In this epistle, they express their gratitude for their faith and love by the preaching of the gospel, sounded from themselves, by “that messenger of the Lord, and dearly beloved brother, Mr. Thomas Tillam, sent unto them.”

“Now therefore,” they say, “beloved brethren, we, the elders and brethren, with the whole of the church, being assembled with one accord, doe owne you in the Lord to be a visible constituted church of God, who are made partakers with us, in one Lord, one faith, one baptism, and heareupon we doe give unto you the right hand of fellowship, in token of our communion with you in the faith and order of the gospel, &c.” This letter is signed Hanserd Knollys,* John Perry, John Buttinant, Wm. Spier, Henry Parkpointe, Wm. Jennings, Theodore Jennings, Benedict Hunt, Will. Howard, John Amiger.

In the beginning of March, the church at Hexham wrote to the church in London, soliciting them to allow Mr. Tillam, to whom they refer in the most affectionate terms, to become their pastor. They say, “although as a general officer he hath laboured amidst us, yet our hearts’ desires are for a nearer interest in him, if by the will of God, this grace may be ministered unto us, by you.” Every church, it would appear, at that period, seems to have claimed a special right in its members

* Mr. Hanserd Knollys was born in 1598: he was originally a minister of the establishment, but became a Baptist in 1636. He was forced to flee at different times to Europe and America. He supported himself by teaching; lived to a great age in very troublesome times; died full of joy, in 1691, aged 93, and was buried in Bunhill Fields, London.

and the ministers it ordained, so that none of these, without their sanction, could unite with any other church, either as members, ministers, or pastors. When a pastor then was wanted by any church, application was made, not to the minister himself, but to the church with whom he was connected, and if he did anything without their concurrence, he was either suspended, or disowned.

To the above request, the church in Coleman-street replied,—“We have taken into consideration your desire in reference to Mr. Tillam, as the Lord shall direct us. When our brother went out from us, we judged, from the little knowledge we had of him, that the Lord had enriched him with some spiritual gifts, &c., and thereupon we give him our letter of recommendation, and sent him forth to preach the gospel and to baptize them that believe, and to set them in an orderly way; but as to our approbation, that he should be given up to you as your pastor, or elder, it more concerns you than us, you having more knowledge, &c., of his qualifications, whether these answer those scriptures, 1 Tim. iii. 2, 3, &c., Titus i. 6, 7, &c. If the Lord shall make the way clear, we hope we shall be one with you. We desire that we may hear thereof from you and him, especially when our Brother Tillam hath given us an answer to our letter, concerning our judgment of the charges of our brethren of Newcastle against him, and his answers thereto, &c.—W. Howard, Jo. Perry.” Circumstances, however, so transpired that Mr. Tillam never became pastor.*

The good cause still however continued to advance in this place. On the 19th March, three females were

* Thus, so early as the 1st of March, 1653, did the feuds begin between Mr. Goare and Mr. Tillam, and went on increasing, till 1655, when Mr. Tillam appears to have withdrawn from the church.

baptized. One Chas. Bond, a member of Dr. Chamberlain's church, London, was admitted to communion, on the 3rd of April; and on the same day, a member, named John Hudspeth, was excluded; and Mr. Tillam also, at this time, was solemnly commended to the grace of God, (like Paul, when he left Antioch,) in proceeding to Cheshire, on a missionary or evangelistical tour. It is called "the worke in Cheshire;" and it is said that "the church sent their deacon with their minister, ('like John, surnamed Mark, with Paul,') in much love, by which many were added to the church in Cheshire." When this church was formed in this county, we are not told; but from its being called *the* church in Cheshire, we may conclude that it was the only church in the whole county at that time.*

On the return of Mr. Tillam and the deacon from their mission, it said that "it caused greate joy to the church of Hexham." Another of the members, Mr. Stephen Anderton, at this time was set apart to the ministry, and he, with Mr. Tillam, appears to have been very useful to many persons in the neighbourhood. "Many pretious souls," they say, "fly as a cloud and as doves to their windows."

On the 14th May, this same year, 1653, nine persons were baptized and added to the church. Among these we find the names of Henry and Mary Angus. Mention is made of these particularly, as being the ancestors of the numerous family of the name of Angus, in the North of England, and elsewhere; many of whom, as will appear in the sequel, have been very useful as connected with the cause of Christ. We mean no foolish flattery to any of them. Some of them have not turned out well,

* This was probably the ancient church at Hill Cliffe, in this county, near to Warrington, Lancashire, and was likely, from this, sometimes called the church at Warrington. Of this church Mr. Looe was pastor in 1689.—See Chap. IV.

but, says God himself, "honour to whom honour is due." Mr. Henry Angus is said to have lived at the Raw House, the name of a farm house about six miles south-east of Hexham, and lying between Broomhaugh and Broomley, where there are now, (1845,) two Baptist Chapels, chiefly erected by the descendants of Mr. Angus, and where the successors of the Baptist church at Hexham, assemble to worship the same God, and attend to the same ordinances as did their ancestors.

Mr. Angus is said to have been descended from a family that had fled from Scotland at the period of the Reformation. That great event, as in other places, was keenly opposed in that country. The name of Beaton, owing to this, is, in Scottish church history, doomed to immortal infamy. James Beaton, Archbishop of Saint Andrew's, on February 28, 1528, brought to the stake, the youthful, learned, pious, and high-bred Patrick Hamilton: and his nephew and successor, Cardinal David Beaton, not only succeeded in bringing the zealous, amiable, and truly excellent George Wishart, the instrument of the conversion of John Knox, to the stake, 2nd March, 1546, but actually from the windows of his castle feasted his eyes, by beholding his mortal agonies, and his ears, by listening to his dying groans.*

It was about this time, we are told by tradition, that the grandfather, or rather the great grandfather, of

* The persecution of the Cardinal began in 1543, at Perth, when five men and one female suffered death, because they would not pray to the virgin Mary. The latter, after having being newly delivered of a child, exhorted her husband to die like a Christian. After this, the Cardinal pursued his bloody employment through the counties of Angus, Mearns, and other places, till about three months after, on the 29th May, 1546, he himself was assassinated by the Lesleys and others, to revenge the death of Wishart. His body was exhibited by them to the populace of St. Andrew's, from the very window whence he had, with pleasure, surveyed the fiery tortures of Wishart.

Mr. Henry Angus, left his native land and directed his steps to Northumberland, to obtain that shelter from persecution, in a foreign country, that he could not find in his own. This would be somewhere about a century before his great grandson Henry became a Baptist and, consequently, he himself must have been but a very young man at that time. From what part of Scotland he came, there is no accurate information. Tradition says, it was that county north of the Tay, that bore the name of Angus formerly, and now goes by the name of Forfar. This may, or may not, have been the case. So far, however, as the writer knows, there is no clan of Angus; and the name is a common one both in the north and the south of the island. In Scotland, it is frequently found as (what is called) a christian name.*

A very singular incident occurred in the church at Hexham, at this time. It is noted in the following terms, in the church book:—"The 4th m. 4th day, 1653, a child of the divell came from Rome to ruine this church, and with great subtilty made a most glorious

* The following appears to be the most likely descent of this family, so far as it can be traced. Mr. Henry Angus, above mention, had two brothers, William and George, both skinners, and freemen of the town of Newcastle. Their father's name was George, who lived at the Raw House likewise. The father of George is supposed to be Alexander Angus, as there was an ancient record in the family of an Alexander Angus being married to a Miss Taylor. The father of Alexander was probably Richard Angus, farmer, at Dilston, whose will has been lately found at Durham, dated 1603. Supposing this person 80 years of age at this date, he would at the period of the Cardinal's death, in 1546, be in his 23rd year. It is probable then that he may have been the patriarch of the family. If so, Alexander may have been born about 1560, George about 1590, and Henry probably between 1620 and 1630, as his brother William became a freeman of Newcastle, in 1652. He was probably verging on his 30th year when baptized, and supposing him to have lived till his 70th year, he would die

confession of Christ,* pretending that he had been a Jew, and that his name was Joseph Ben Israel. After his declaration in the parish house, he was baptized, but the Holy One of Israel, or gracious protectr, brought the hellish imposture to light before he had any church communion. Ever blessed be his glorious name, for this greate deliverance!"

Nothing more of this remarkable circumstance was known, till a small pamphlet, published at the time, was met with a few years ago, by the writer. It is entitled "A false Jew, or a wonderful discovery of a Scot baptized at London for a Christian, circumcised at Rome to act as a Jew, rebaptized at Hexham as a Believer, but found out at Newcastle to be a Cheat." The work is referred to at different times, by Palmer, in his History of Nonconformity. It is said by him to be the joint

about 1690, ten years after the birth of his grandson Jonathan, afterwards of Panshields. His brother William had no issue. His brother George had two sons, Thomas and John, both of Styford. He himself had three sons and one daughter, whose issue we shall have occasion to refer to hereafter.

Some have supposed this family connected with the Earls of Angus, but there is nothing, either historical or traditional, to confirm this idea. The honour of the family is not that of being sprung from either noble or royal blood, but from Christian confessors or martyrs. They can therefore say, with Cowper,—

"My boast is, not that I deduce my birth,
From loins enthron'd, or rulers of the earth;
But higher far, my proud pretensions rise,
The son of parents pass'd into the skies."

* The confession is long; we can, therefore, only give a brief account of it, and some short extracts.

"Men, brethren, and fathers,—my purpose is to declare unto this congregation, first, my descent and education; and secondly, the greate worke of my conversion." With regard to his birth, he says, he was a Jew of the tribe of Judah, and born at Mantua,

production of Dr. Samuel Hammond, of St. Nicholas' church, Newcastle-on-Tyne; of Mr. Thomas Wild, of St. Mary's, Gateshead, (both ejected in 1662); and other ministers in the neighbourhood.—*Vol. I. p. 492, and Vol. II. p. 267.*

Mr. Tillam, after the baptism of the professed Jew, had published a small tract relating the circumstance, and containing the confession the pretender had made. This diffused the knowledge of the matter abroad, and the ministers of Newcastle, above-named, and Mr. William Durant, of All Hallows, of the same town, af-

in Italy. He had been taught eight languages, and had become acquainted with the views of Plato, &c., respecting the Trinity. He had compared these, and those of the New Testament, with the Jewish scriptures, and found a considerably similarity, particularly in the word Elohim (Gods) being connected with a singular verb, and the expressions "Let us make man," &c. He also alluded to the impressions made on his mind by the prophecies of the Messiah, as fulfilled in Christ, &c. After his first convictions, however, he had had several relapses to Judaism; but, at length, was fully confirmed in the truth. He, however, had disapproved of the several Christian parties he had tried. He had found nothing among the Catholics but the most horrible idolatry; and among the Lutherans in Germany, nothing but consubstantiation; and among the Calvinists of Hesse, nothing but organs and wicked lives. At length he had to come to England, and there he found Christ to the exceeding joy of his soul. "As," said he, "the Lord Jesus has commanded his people to attend to ordinances, I, therefore, conceived myself to be called to arise and be baptized." He then concludes thus, "I do here avow thee, Lord Jesus, my true Saviour;—I rejoice in thy church and people—thy precious saints, who thus do walk through thy grace, according to thy will and holy commands. Do thou, therefore, convey the grace of ordinances into my heart, that I may live to the honour of thy name, as becometh thy servant waiting for thy coming. So come, Lord Jesus, and tarry not. Barach adonay egalani vanged Amen ve Amen."—R. Josephus B. Israel, Heb. Mantua.

This took place in the Parish House, Hexham, 5 day, 4 month, 1653.

terwards a Congregationalist, together with Mr. Cuthbert Sidenham, suspecting it was a person with whom they had been previously acquainted—probably by his calling on them, in the first instance, before going among the Baptists—engaged a friend of theirs, who had been deluded by him, to write to him, inviting him to Newcastle, to clear himself of certain forgeries that had been laid to his charge.

The pretended Jew obeyed the summons, and on the 21st of June, seventeen days after his confession and Baptism, came to Newcastle, accompanied by Mr. Tillingham and several of the members of the Baptist church at Hexham. He then went to the house of his quondam friend, who immediately sent for the above ministers and two other individuals, one, the master of the vessel in which the Jew had lately sailed from Hamburgh, and the other a fellow passenger. These parties then identified his person, although, it is said, "he was divested of his periwig." They affirmed, that they had come with him from Hamburgh to Shields, in April last. This took place in the house of Alderman George Dawson, whither all the parties had repaired, for the purpose of the identification.

On the same day, the master of the vessel gave evidence, "on oath," before Henry Dawson, esq., Mayor of Newcastle. In doing so, he affirmed, that the person accused had been placed on board his vessel, by the sympathy of a countryman, who had relieved him in the midst of his difficulties. During the voyage, he had been sick, and confessed that he had been under the Pope as a Benedictine Friar. His conscience, however, having accused him, he had made his escape. He had also affirmed, that there were many Jesuits in England, as well as in China. He, himself, he said, had been employed as one, and the more effectually to conceal his designs, he was to carry on the business of a tailor. The master

stated, he had, during the voyage, called himself Thomas Horsley.

To all these statements, the accused acceded, but Mr. Tillam intimated, that he was of opinion, that the present prosecution was the result of envy, and if "his dear brother in Christ," had joined the party to which the plaintiffs belonged, they never would have attempted to blacken his character as they were now doing.

To this they replied, that owing to several circumstances, they had suspected him before he had joined Mr. Tillam. These were,—his perfect knowledge of the English language; his leaving Newcastle and going to Col. Hobson, without giving any intimation to them, after they had hospitably entertained him; his intimate acquaintance with a certain family in Newcastle; and lastly, and especially, from two letters which they had seen in the possession of a person resident in Newcastle. Both of these letters were from a Mrs. Ramsay, wife of Dr. Ramsay, in Scotland. One of them was addressed to the person who held the letters, and the other to the pretended Jew, in which she calls herself, *his mother*; and states that his father had seen a letter from him, under the assumed name of Thomas Horsley.

The pretended Rabbi, aided by his friend Mr. Tillam, attempted, with much ingenuity, to defend himself on the first three of these points; but all his special pleading only tended unalterably to confirm his accusers in the idea that he was, as they affirmed, "a perfect cheat."

On the fourth count, however, they gained a complete triumph. He could make no reply to them; but calling Mr. Tillam aside, he acknowledged to him, that he was not a Jew, but the son of Dr. Alexander Ramsay, at present a physician in Scotland. At another meeting, he disclosed the whole truth to the prosecutors, and said, he was born in London, of Scottish parentage, and had lived with his father sixteen years. He then went to an

uncle's in Glasgow for education, and continued there one year; and after remaining in Edinburgh another year, he went through Germany to Rome, where he was one year in a Dominican Cloister, and another in the college of the Jesuits. He was then sent, with the personal benediction of the Pope, on a special mission to Germany and England. Here, he was to close with the Anabaptists, as the prevailing party; and with this view he had gone to Col. Hobson, who wished him to exercise in a public meeting; but he had only told some stories of the Rabbins, and made some reflexions on the present translation of the Scriptures. The Colonel then recommended him to go to Mr. Tillam at Hexham, who had not only baptised him, but would have him to partake of the Lord's Supper, but at that, he said, his conscience had revolted.

On making this confession, young Ramsay was sent to London, with the evidence against him, to the Lord General (Cromwell,) and the Council of State. No document, however, has as yet come to light, to inform us what ultimately became of him.*

* The whole of this narrative may, perhaps, be affirmed to be more entertaining than instructive. It is, indeed, in perfect keeping with the character of the times, but after all, throws on them but little light, to those previously acquainted with them. It was truly the age of espionage, imposture, and duplicity. The amount of the story itself, only shews us some of the vagaries and extravagances of an eccentric youth, who was respectably connected, and probably well educated, both mentally and morally, but who seems, in his early days, at least, to have been much more attached to a restless and wandering existence, than to one more in harmony with the comforts of home, respectability, and usefulness.

It was on the trial of Ramsay, that Mr. Tillam avowed himself to have been formerly a Catholic, and to have travelled on the Continent. As to the part he took in the affair, it was evidently one much more of zeal than prudence; this, however, he at length discovered, and it is worthy of notice that it was never brought

as a charge afterwards against him, in the midst of all the bitterness entertained towards him by Mr. Gower, of Newcastle.

As to the conduct of the ministers of Newcastle, &c., who interested themselves in the matter, whatever degree of disappointed spleen, as Mr. Tillam suggested, they might have shown on the occasion, they yet acted an upright part to society, and a kind and faithful part to the young man, by bringing his guilty and foolish imposture to light.

CHAPTER III.

Stokesley Revival—Mr. Kaye—Muggleswick Revival—Baptists in Scotland—The army—General Monk—General Lilburne—Mr. Hickborngill—Mr. Stackhouse—Church at Leith—Letters—Churches in Scotland, &c.—Baptists and Presbyterians—Letters to General Lilburne—Lilburne's history—Baptists, in the army, leave Scotland.

1653.—About a fortnight after the affair of the Jew, in Newcastle, Mr. Tillam was called to a scene of labour, much adapted to animate his spirits, after his disappointment in that matter. This was Stokesley, in Yorkshire, a small town, neat, clean, and interestingly situated, at the base of the Hambleton Hills, and on the skirts of the romantic and beautiful vale of Cleveland. It lies about twelve miles from Stockton-on-Tees.

Baptist principles, at this stirring period, had found their way to the above-named place. A Mr. William Kaye was then, as is affirmed in the archives of the church at Hexham, the minister of Stokesley. Whether or no he was the minister of the established church here, we are not informed. Be this, however, as it might, he and nineteen of his members had invited Mr. Tillam to come from Hexham, and baptize them. Mr. Tillam cheerfully obeyed the summons, and he, with seven of the members of the church at Hexham, on the 3rd of July, proceeded to Stokesley, and there immersed, in the Divine name, Mr. Kaye and his nineteen friends. This, Mr. Tillam calls "a greate worke," and "a worke of wonder, calling for our high praises." Expressions these, which indicate a deep interest in the cause of God, and a lively sense of gratitude, that he had been honoured by en-

gaging in it. Neither pastors nor Christian churches, can be useful to their fellow beings without this state of mind. Affection is an active principle, and delights in exercise. The kindest Christian emotion now subsisted between the ministers, and the churches, at Hexham and Stokesley; and that emotion shewed itself in a desire, on the part, particularly of the latter people, to correspond with those who had helped them on their way, in doing what they regarded as the will of God. Mr. Kaye and his people wrote to Mr. Tillam and the church under his care, an excellent letter, expressing their sympathy with them, and particularly with Mr. Tillam himself, in the midst of all his personal trials. "Christ," say they, "must have his cross carried, and none more fit than we to beare it." It is such a feeling as this, that enables any minister, or Christian, "to fill up that which is behind of the afflictions of Christ, for his body's sake, which is the church." May all the churches of the saints cherish such a truly Christian emotion!

A revival of Religion in one place often leads to a revival in another. The church at Hexham was greatly invigorated by what had taken place at Stokesley. At Muggleswick, also, a village lying about twelve miles south-east of Hexham, eight persons, living in the village, or neighbourhood, were baptized. These had all been ignorant, either of the way of salvation, or of the spiritual nature of Christ's kingdom; and, doubtless, Mr. Tillam and his friends must have been greatly delighted. The event seems to have excited considerable attention in the vicinity, as numbers of persons had assembled together, to see the newly-made converts immersed in water, probably in the Derwent, whose stream, on its deeply indented and picturesque banks, passes the village. Three Pædobaptist ministers, among others, had assembled to witness the scene, and to assist each other in

holding a disputation on the subject of baptism. The scene was altogether novel, as it is a circumstance in no way questionable, that professed believers had never been baptized by immersion, in that neighbourhood, at least since the days of Austin, the first Popish missionary from Rome, or some of his successors in the dark ages. Who these ministers were, we are not told; but as the names of old Duery, Braidley, and Boyce occur, persons formerly alluded to, and all living at this time, at Muggleswick, or the neighbourhood,—these three might have assembled to witness the strange sight. But as the two former seem to have been very ignorant personages, and as there appears to have been little communication between them and Mr. Boyce, (the interloping Presbyterian, as he was called,) so it seems not improbable that Mr. Boyce, similarly to what happened a century afterwards in the vicinity of Hexham, had invited two other Presbyterians to combat the redoubtable Anabaptist minister, Mr. Tillam, lately come from London.

The disputation began. Mr. Tillam triumphed. Six persons, on the spot, owned the fact, by requesting to be baptized. “Mr. Tillam,” they affirmed, “had triumphed by a more correct exhibition of the truth.” These parties were baptized, and added to the Baptist church at Hexham. Circumstances of the greatest consequence to the cause arose from this incident.

A spirit of friendly intercourse between the different Baptist churches existing at this period, began now to shew itself. A correspondence that we have in the manuscript-record of the church at Hexham, throws farther light on this matter. This record refers to several letters that had passed between that church and certain messengers they had sent to visit the churches in Scotland, and also to letters between one of the churches there and the church at Hexham.

Owing to the Scotch nation having espoused the cause

of Charles the Second, Cromwell led the forces of the Commonwealth into that country; and, after gaining the battles of Dunbar and Worcester, reduced the kingdom, incorporating it with the Commonwealth of England; after which General Monk was sent with a small army to hold it in subjection. In this army there were many Baptists who were very zealous in supporting and extending their principles. This zeal was increased, when Monk left the army, to command the fleet against the Dutch, in the beginning of 1653, leaving Major General Robert Lilburne in command of the troops in Scotland. General Lilburne himself was a Baptist, and gave to the Baptists every facility to promote their peculiar views of Divine truth, and any Baptist minister from England, who visited Scotland at this time, met with his warm regards and especial protection.

We have an instance of this, in his treatment of the messenger of the church at Hexham, Mr. Edward Hickhorngill, already mentioned. The general's head quarters were at Dalkeith, about six miles south of Edinburgh. Young Hickhorngill repaired thither, and was kindly welcomed by the commander-in-chief. He was invited by him to become a chaplain in the army. Owing, however, to a change in his views, regarding taking a salary for ministerial employment, he declined, but with a view to his being religiously useful in the army, he became a lieutenant in the regiment of Colonel Daniel, stationed at St. Johnston, or Perth. Mr. Hickhorngill wrote a number of letters, but we omit them, as they chiefly have regard to the above matters.

The general was still anxious to employ gifted brethren, as chaplains in the army, and requested Mr. Hickhorngill, in corresponding with his friends at Hexham, to solicit any one, capable of the service, to come as soon as possible, to become his own chaplain. The reason of his urgency was, "That there were diverse honest

Scotch people that longed to be gathered into the same gospel order with themselves, but they wanted a faithful pastor."

To this request the church at Hexham immediately responded, by sending one of their brethren, a Mr. Thomas Stackhouse, to be their messenger; bearing with him a general recommendation to any of the churches he might visit. Mr. Stackhouse went to the commander, who kindly received him; and he was equally welcomed by his Baptist brethren in general, in the different places he visited.

At Leith, the port of Edinburgh, a Baptist church had been formed; composed, in all likelihood, of a portion of the detachment of the army stationed there, and some of the inhabitants. Mr. Stackhouse visited this church, and was treated, as he mentions in his letter to the church at Hexham, "in a most brotherly manner." Having ministered among them for a short time, he returned to Hexham, bearing with him a letter from the church at Leith, to the brethren on the banks of the Tyne, of which the following is an extract:

* * * * "Beloved brethren, we are delighted to hear of that eminent work of God, which hath sprung up amongst you in those parts, in that he is pleased to add unto his church daily such as shall be saved, and to make you or any of you instruments in his hands to gather together the outcasts of Israel, and to bring poor souls out of the kingdom of darkness into the kingdom of his dear Son. * * He hath said the mountain of the Lord's house shall be established, &c.

* * * "Dear brethren, we trust your eyes have beheld the outgoings of God in these things, and do hope your hearts are made alive, in some measure, to the consideration of it, and, likewise, are made willing to wait upon the Lord in all obedience, and so, we entreat you, not to be weary in well-doing, for the expectation of the poor shall never be forgotten.

"Now brethren we commend you to God and the word of his

grace, &c. Your faithful brethren in the faith and fellowship of the gospel.

Signed in the name and by the ap- pointment of the church at Leith, 3rd month 25th day.	} JOHN CARLILE. THOMAS POWELL."
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Mr. Stackhouse appears, very soon after this, to have returned to Scotland. He, probably, had come back to Hexham to settle his affairs there, and again returned, either to be chaplain to the general, or to take charge of the church at Leith; or, it may be, to combine both relations in his own person. In writing history, where our information is scanty, and we are furnished only with leading particulars, we are led to fill up the outline by conjectures the most probable. On his return, whatever was its object, Mr. Stackhouse carried with him the following letter, to the church at Leith, in answer to theirs sent by him:

"To the Beloved Spouse of the Lord Christ walking in the blessed order of the Gospel, at Leith in Scotland.

"Precious brethren, in the endeared bowels of unfeigned love, we desire to breathe our salutations into your bosoms, as those who have had rich experience of your heavenly frame of mind in your Christian embraces of those members of the body who by Providence have been cast among you; and especially, of your saint-like conduct unto, and tender regard of, this our dearly beloved brother, Mr. Tho. Stackhouse, in whose gospel-like visit we have been greatly refreshed, as also by the fair salutes from you our much-honoured sister church. We glory in the service wherein you have employed him, for ye enlargement of the borders of our Lord Jesus; whom we heartily bless for his supporting grace in these shaking, revolting times, preserving this our beloved Brother steadfast in the faith, and now we return him to yor lovely communion, in the unspotted robes of Christ's righteousness, humbly begging of God that a thousand-fold may be repaid into yr bosoms for those Christian encouragements which from you have greatly cheered the spirits of

Yr faithful and affectionate

Brethren in ye gospel."

In these letters, passing between the churches of Leith and Hexham, as well as between the Baptist churches in general, at this period, we perceive how much they wished to cherish towards each other the feeling of Christian affection. This was right; but the propriety of the language they employed may be questionable. It was an imitation, and, in part, a use of the language of the New Testament. Considering the time in which they lived, and the circumstances in which they were placed, this was not surprising. The Bible was but partially circulated throughout the country. It had long been altogether suppressed. Forty years had scarcely elapsed since the translation under King James had been made, and come into general use. It is not wonderful then, that in the epistolary correspondence of the age, especially among those who wished to come in all things as near to the scripture model as they possibly could, there should be a considerable use and imitation of the language of the first Christians, in their intercourse with one another. In reviewing this, however, at the distance of two hundred years, we are apt to think the use of scripture language is somewhat immoderate, and the imitation of their endearing expressions a little too luscious, reminding us frequently of the super-politeness of some in modern times—a language that savours more of affectation and hypocrisy, than of the truth, and the genuine simplicity of nature. The simple language of nature, without the affectation of simplicity, is the language of truth, and consequently much more acceptable to God, and useful to man, than the imitation of the language of others, however sacred that language may be.

With regard to the church at Leith, little more is known of it than what is found in the archives of the church at Hexham. The only other reference that has as yet been found regarding it, is in a preface

to a fourth edition, published at Leith, of the Confession of Faith of the Baptists, originally published in 1646, already mentioned. The preface is dated, "Leith the 10th of first month, vulgarly called March, 1652-3, and signed in the name and by the appointment of the church of Christ, meeting at Leith and Edinburgh, by Thomas Spencer, Abraham Holmes, Thomas Powell, John Brady."*

In many, if not all, of the garrisons and military stations throughout Scotland at that time, the views of the kingdom of Christ, held by the Baptists, made a considerable impression. Like the Methodistic and dissenting soldiers of modern times, as well as those in the early ages of Christianity, the soldiers in the army of the Commonwealth, who held Baptist sentiments, were zealous to diffuse the principles of their faith; from the deep conviction that they were intimately connected with the honour and truth of Christianity, as well as the salvation of the souls of men. Hence we are told, that many persons, at this time, were immersed in the water of Leith, which passes Edinburgh on the North, and falls into the Frith of Forth, at the town of Leith. Among these, it is stated, was Lady Wallace of Craigie. At Cupar, in Fife, too, where there was a troop stationed, a certain individual of the name of Brown, probably the chaplain of the troop, preached the gospel, and baptized several of the regiment in the river Eden.† So far back also as October, 1651, it is affirmed, that at a ministers' meeting in Edinburgh, some of the assisting elders ventured to give it as their opinion, that children should not receive the sacrament of baptism till they could give a confession of their faith. Some ministers

* See Rippon's Register, 2nd Vol., page 361; and New Evan. Magazine, 10th Vol., page 210.

† Lamont's Chronicles of Fife, as quoted in the circular of the Baptist Union of Scotland, for 1843.

also, are said to have embraced these views. Alexander Cornwall, of Linlithgow, and Thomas Charteris, of Stenhouse, baptized, it is said, old people, maintained Anabaptism, and would not baptize infants.*

At Dalkeith, also, the head quarters of the army, and residence of the General, there can be little doubt that a society of Baptists would be formed; as the General desired Mr. Hickhorngill to announce to the church at Hexham, as already stated, that there were several honest Scotch people, that wished to have a pastor, and to attend to the order of the gospel. This appears also to have been the case at Perth. In a post-script to one of Mr. Hickhorngill's letters, we have the following intimation: "I am at present Lieut. to Capt. Gascoigne, in Col. Daniel's regiment, in this garrison of Johnston's, disposed hither, by my old friend, Col. Lilburne, it being the first vacancy in Scotland after ye resignation of my chaplain's employment. The *brethren* here, at Johnston's, are in good health, and would be glad to hear ye same of you, and of the presence of the Lord with you. *St. Johnson's, 7 ber. —53.*"

There is a letter from Edward Limbrough, one of the members of the church at Hexham, dated Jadburt, doubtless Jedburgh, in Roxburghshire, Scotland. In this letter he complains of being in a state of spiritual barrenness and deadness, owing to his want of the means of grace he had formerly enjoyed with his Christian brethren. He also affirms, that his lot was "cast in those parts where there are no visible saints, but in the midst of a rugged generation, being led by their priests, who bear rule over them by their power, and the people delight to have it soe. But I hope their folly will be made manifest by the day." Mr. Limbrough does not state the object of his sojourn in Scotland, or who sent

* See Johnston's Circular Letter of the Baptist Union of Scotland.

him thither, but only, that he had been sent there by Providence. His hopes, however, that the benighted Scotch Presbyterians would see the folly of the priest-craft by which they were bound, by the light shining around them, may refer, if not to his publicly attempting to preach the gospel among them, yet to his private instructions relative to Christian institutions, and the nature of the kingdom of the Saviour in the world.

The army that Cromwell left in Scotland, under the command of General Monk, was but 6000 men, but it was filled with what the historians of that period called fanatics. Cromwell is said to have done this as a check on General Monk, whom he treated with all the caution of distrust. Hence, we find it said, that "this body of troops committed to him, was composed of the most restless and most fanatic of the army. He was aware of Monk's aversion to these gentry, and knowing also the degree to which Monk was suspected by them, he calculated that they would watch each other." In a note on this sentiment we find the following remark: "The fact was, the army in Scotland had been already filled with these people by Lilburne, a fanatic Anabaptist, who had been left in command there."* This note is not correct. The command of Lilburne was after Monk had been installed Commander-in-chief in Scotland, and it was only during the absence of Monk, for about twelve months, in consequence of the Dutch war, that Lilburne held the command. This was in 1653 and the early part of 1654, the period to which our narrative has particular reference. Lilburne then could only be said to have invited their increase, and abetted their zeal. In this, no doubt, as a Baptist himself, he acted conscientiously. In one of the letters of Mr. Hickhorn-

* See memoirs of George Monk, duke of Albemarle, from the French of M. Guizot, translated and edited with additional notes and illustrations, by the Hon. J. Stuart Wortley. Page 76.

gill, we find him referring to his having been often solicited to take the charge of the church at Leith, "by the chief of them, as Major Holmes, Major Edw. Harrison," &c. This Major Holmes, is most probably, the Abraham Holmes, whose name is appended to the confession of faith, published at Leith, referred to above. A Major Holman, or Holmes, is said to be major of Monk's regiment.* This evinces that the church at Leith, was chiefly, if not entirely, composed of the English soldiery.

Some excesses of zeal, on the part of the Baptists in the army and their chaplains, are represented as having been checked by General Monk, on resuming his command, in 1654. They are mentioned as "having driven the Presbyterian clergy from their churches and pulpits," and otherwise behaving rudely towards them, in the exercise of their religious duties.† This representation, though probably over-charged, as the Presbyterians, bloated with national and religious antipathy, were the bitter enemies of the Anabaptists, as they called them, and General Monk was not their friend, had, in all probability, a degree of truth in it. In the bosom of the English soldier, even though under the influence of religion, there would, doubtless, be the remains of national prejudice, mingled with a portion of the contempt which the conqueror feels for the conquered. The ardent zeal also, of men but newly converted to opinions which they deemed more pure, more spiritual, and more truly scriptural and Christian, than those held by the ignorant and priest-ridden members of the religious establishments, on both sides of the Tweed, might tempt them to use language and perform deeds, which, in their cooler moments, on a calm and enlarged view of their own principles, they might have been disposed altogether to condemn. Their principles,

* See Guizot as above, page 84. † See also page 77.

indeed, were incompatible, not only with persecution, but with the false position they then occupied as soldiers; and this they were taught, at no distant day, by the iron hand of Cromwell. He that taketh the sword is in danger, sooner or later, of being injured by it.

But to return to our narrative. The messengers of the church at Hexham continued in Scotland, and maintained a friendly correspondence with those they had left. In a letter to his brethren on the Tyne, Mr. Stackhouse laments, in feeling terms, the defection of his brother, Mr. Edward Hickhornhill, from his religious principles. On hearing this, the church at Hexham wrote an epistle, full of tender and kind admonition, to Hickhornhill, which produced the effect of bringing him, apparently, to a sincere repentance, as evinced in a letter to the church at Hexham, in September, 1653.

There is an allusion to the apostacy of this young man, in the following letter, sent by the Hexham people to General Lilburne, by Mr. Stackhouse, in the previous month of June:

"To the right Honble Major General Lilburne, Commander in Chief, Scotland, these present, Dalkeith.

"HONOURED Sir,

"It hath been matter of great ioy and consolation to our spirits, ever since we heard of ye glorious appearances of the divine nature in you, which manifests itself thorow your love which you have to all saints, and particularly towards us. We desire to admire the goodness of our God in it, that we, who are less than the least of all saints, should have favour given us, in yr eyes, whom God hath so highly honoured, and sett in a place of such eminency. Whiles yt or sometimes precious (but now deluded) brother, Mr. Edd. Hickornhill, continued his stedfastness; Oh how welcome were his letters to us, and caused many thanksgivings by us unto our God, in yr behalf; when, in them, was made known unto us, ye interest you were pleased to vouchsafe him in your favour, and not only him, but even this whole church. For whom we not only give thanks, but also for our Brother Charles Bond,

whose bowels you have sweetly refreshed, taking (him) (as we heare) into a family^d relation to you. But most especially, that we be not tedious unto you, wee desire, with all thankfulnessse, to acknowledge your continuing love to us, in your courteous and respective entertainment, of y^e bearer hereof, or dearly beloved Brother, Mr. Thomas Stackhouse, who upon his return to us made known, y^r sweet and gracious deportment toward him, and y^r loving invitation of him that he would come unto you. We have therefore (having first sought y^e face of o^r Father thorow prayer being assembled in one (place) with o^r consent, sent him, and by this our epistle commend him unto you, and desire, you would own him, as one, whom we have in high repute, for the gracious appearances of God which we have seen in him, and of whom we have this confidence, that he will approve himself both to God and his people, such an one as we would. Now y^e Father of mercies, and God of o^r comforts, who hath given us so great consolation thorow y^r bowells of love, return into yor bosome sevenfold, that you may be comforted of God, in what hour soever you shall stand most need of it; and this confidence have we in our King, that since he hath promised that he will not let a cup of cold water given to one that belongs to him, goe unrewarded, surely he will not forget those refreshings wherewith you have exceedingly made glad the spirits of those who cease not to make mention of y^r Hon^r. in their prayers.*

From the church of	}	Edward Browell,	Henry Angas,
Christ assembled at		Michael Aydon,	Tho. Tillam,
Hexham, 22 ^d D of		John Orde,	Stephen Anderton,
y ^e 4 month, 1653.		John Thirlwall,	Tho. Oglè,
		Richard Orde,	John Carnaby."

* Major General Robert Lilburne was the elder son of Richard Lilburne, Esq., of Thickley Punchardon, in the neighbourhood of Bishop Auckland. He was born at his father's estate, in 1613. During the great civil war, he took part with the Parliament, and held an important station in the army. In the year 1647, he was appointed governor of Newcastle-upon-Tyne, and in the end of the following year he sat as one of the judges on the trial of the King, and was one of those who signed the warrant for his execution. It is probable, that soon after this, he became a Baptist. As mentioned, on the removal of Monk and Deane to the Fleet, he was invested with the chief command in Scotland, in 1653. In 1654, he was elected, along with his relative George Lilburne, of Sunderland, to represent the county of Durham. In the last year of the Commonwealth, 1659, he represented Malton. On the Restoration, he was tried as a regicide, and offered no defence. He was banished to the island of St. Nicholas, near Plymouth, where he died, in 1665, in the 52nd year of his age. His brother John, famous for his turbulent existence, died in the year 1657.

In the preceeding narrative of the Baptists in Scotland, at this period, we have attempted to bring into a focus, all the information we can find in the archives of the church at Hexham, together with the other feeble glimmering of light to be found in other quarters, tending to illustrate it. The period of the sojourn of the English army in Scotland, was from September, 1650, after the battle of Dunbar, till they left Edinburgh, on the 18th November, 1659, and passed the Tweed at Coldstream, 1st January, 1660, led by Monk, to the re-establishment of the Stuart family on the throne of Britain. From 1653, the period of our narrative, to their leaving the Scottish soil, the Baptists in the army would, doubtless, to the utmost of their power, exert themselves to propagate their principles. Monk, indeed, did all he could to repress them. All that Presbyterian zeal and literature could effect against them, was put forth, under the guidance of the distinguished Dr. Samuel Rutherford, Hugh Binning, and others; but they still persevered. We have scarcely any account, however, of the extent of their success, but the Baptists in and around Edinburgh are said to have promoted "a petition for universal toleration to all Scots, except Papists and prelatists." This was in 1659, the last year they were in the country. As no traces of Baptist churches are to be found in the annals of Scottish ecclesiastical history at this time, or long afterwards, it is probable that but a very partial impression had been made on the natives of the country, relative to the embracing of Baptist principles.

CHAPTER IV.

Correspondence between Baptist Churches.—Letter from Coleman-street.—From the Western Association.—From Swan-alley.—Mr. Henry Jessey.—Marriage Record.—Troubles at Hexham and Newcastle.—Letter to Swan-alley.—To Leominster.—Mr. Tillam goes to London and Cheshire.—Letter from Mr. Tillam.—From Warrington; Hill Cliffe.—Letters.—Newcastle and Hexham.—Elizabeth Heslop.—Letter to Sir Thomas Liddell; Lady Liddell.—Troubles.—Mr. Tillam leaves Hexham.—His Works.—Character.—Mr. Gower.

1653.—By the middle of the year 1653, in consequence of the dispersion of the army of the Commonwealth throughout England, Wales, Ireland, and Scotland, Baptist principles were considerably diffused, and attempts were made to maintain a close communication between the different churches, however widely scattered.

It was with a view to this object, that the church in Coleman-street, under Mr. Hanserd Knollys, of which church Mr. Tillam had been the messenger and evangelist to the north; the church in Swan-alley, under Mr. Henry Jessey; and the church in Blackfriars, under Mr. John Simpson; unitedly sent a letter to the church at Hexham, inviting them to greater intimacy and brotherly communion. An immediate answer to this letter does not appear to have been sent; but the receipt of the letter had been acknowledged by Mr. Tillam, in a letter he wrote on the 26th July, to Mr. Tombes, of Bewdley, in Herefordshire. On the 3rd of September, a letter was sent to the church in Coleman-street, under Mr. Knollys, to which they had a

reply, dated the 27th of the same month, which throws some light on the subjects of controversy between the churches of Newcastle and Hexham. From this letter we give the following extract:—

• • • • • “Beloved brethren, these may also give you to understand yt we read yor letter, dated the 3d of this instant, yt which was very wellcome to us, not only for hearing of your affairs in ye appearance of ye Lord amongst you, for ye which we have cause to rejoyce in or God, and give thanks to or father, as it is meet for us so to doe, because we hear of the groth of yr faith and that your love to each other aboundeth, wee desire allso to glory in or God, for the patience and faith in all the persecutions and tribulations that you doe and have endured yt you might be counted, through grace, worthy of the kingdom of God, for which you suffer, being not ashamed of the testimony of the Lord Jesus, you therefore are partakers of ye afflictions of ye gospel.

“We rejoiced allso, in yt you endeavoured to answer those particular objections, that or brethren at Newcastle had against you, that thereby, if ye Lord please, we may allso endeavour to satisfie them. To that end, we have written a letter to them, wherein, we have given to them a copy of ye answers for their objections, in ye which, we are satisfied. Only this, we see no clear rule, nor example for ye presenting of little children in or arms to Christ for a blessing, though it be, we confess our dutie to pray for them, yt the Lord would bless them. But in your expressions, wee understand that, through grace, you would not goe beyond rule nor come short therein, which gives occasion to hope, that you will goe no further therein than rule will lead you unto. And then, we doubt not, but we and or brethren, shall be one with you.

“As concerning the ministry by which many of us, through grace, have been converted, and if so, let us bless God for it, whoever he was pleased to make instrumental therein, and leave them to stand or fall to their Master. We speak this the rather, that this might remove, and not cause discord amongst brethren, because we are not much concerned in it, whether they are the ministers of Christ or noe.

“But as to our brother Kaye, whom, as we understand, being chosen by mutual consent of the church of Xt, according to the order of the gospel, to be their minister, being fitted by the Lord thereto, we dare not but owne him as a minister of Xt, and so will our

brethren allso, wee hope, at Newcastle, if they see no clear ground to the contrary.

“As for singing of Psalms, with the world, that is, with the multitude where you meete, that as you have borne testimony against it, so you would shune the appearance of it, from ye first to ye last. We write it to take off all occasions of offence, yt through grace, you yt have received grace from Xt, may so walke in him, that you may be perfectly joyned together, in one mind and in one judgment, according to the mind of Xt. yt you may be at peace among yourselves, and then, the God of peace, will be wt you. We have desired in or letters to or brethren at Newcastle, yt they would give you a meeting, and, that you would speak together face to face, and the like, we shall earnestly desire of you to give them a meeting; and if so, we desire that nothing be done through strife or vain glory, but in all lowliness of mind, each esteeming other better than themselves, and let this mind be in you, yt was in Jesus Xt, 2 Phil. vi. 7, 8, and wee doe yt more earnestly intreat you to have some conference with them yt, if the will of the Lord be, you may remove all difference and divisions amongst you, that every high thing in any of you, that exalteth itself agst the knowledge of God, may be cast downe, and that all may be brought into captivity to ye obedience of Xt, yt Xt may be all and in all to you and amongst you.*

“It hath pleased the Lord, we hope, to put into the heart of the churches of London, that there might be more knowledge taken of all the churches of Christ in ye nation, whereby they may ye better know, how to owne them, and demeane themselves to each other upon all occasions, confirming their love to each other, that they may serve one another in love, as becometh saints, and, therefore, it would much sadden or spirits if there should be any occasion, given or taken, amongst you, yt you might not be upon the hearts of the churches in owning you as other churches. But if the Lord please to make us one, we hope it will be much refreshing, and rejoyce our spirits. We would allso advise you, if you think meete, yt our

* A meeting had already taken place on 16th of 6 mo. (Aug.) probably the result of the letter sent from the church at Coleman-street to the church at Newcastle, as referred to in the above letter. Hence, it is said to have taken place by order of the London and Newcastle churches. The deputation consisted of “Capt. Sympson and Capt. Mason, with Br. Blenkinsop,” and, “they hearing of our constitution and condition, sweetly and lovingly owned us as their brethren, which was farre from the rugged and unbrotherly carriage of Mr. Gower,” &c.

Br. Kaye with some of the brethren there, may be at your meeting, that so their state may be more fully known to or bren at N. C. that if they may understand, that both you, and them, are churches constituted according to ye gospel of Xt. we doubt not, they will be satisfied therein, and we shall be certified thereof, sudainly by them, the which will give an occasion to glory in or God and to be more intimate in or hearts with each other. We desire to salute or brethren at Stokesley, praying for you all, that whatever you have heard and received from the Lord Jesus, you may hold it forth, and hold it fast, till he come. In the meantime, the Lord make you pfect in every good worke to doe his will, and worke in you that wch is well-pleasing in his sight, and confirm you therein to the end yt you may be blameless in the day of or Lord Jesus. Farewell in the Lord.

Your brethren in ye truths of Christ.

We shall desire to heare of ye re- ceite hereof, with all conveniency	}	W. Howard,	John Perry, <i>Elders.</i>
		Tru: Camfields,	Will. Jennings,
		John Posser,	Theodore Jennings,
		Wm. Spier,	J. Armiger,
		Thos. Buttivant,	John Watson."

The feeling expressed on the part of the London churches, referred to in this letter, for union with the churches in the provinces, had been experienced simultaneously with the feelings of the brethren in the west of England and Wales, on the same subject. In Wales an association is said to have been formed in 1650, by the Baptist churches in Ilston, Slanafan, Hay, and Olchor; and just a little before the present period of our narrative, a number of churches in Herefordshire, Gloucestershire, Monmouthshire, Worcestershire, and London, united in corresponding with the other churches in England. A specimen of this correspondence we have in their letter to the church at Hexham. It was sent from the churches in the west, to the church in Swan-alley, Coleman-street, London, then under the care of Mr. Henry Jessey, and forwarded by Mr. Jessey and his peo-

ple to the church at Hexham, 2d 8th month, (October) 1653. It evinces the deep interest the churches took in each other at that time, and is well worthy of preservation and perusal.

“ To the Church of Christ at Hexham.

“DEARLY BELOVED BRETHREN IN OUR LORD CHRIST,

“ We salute you in the Lord, praying for the multiplying of grace and peace upon you from God ye father of or Lord Jesus Christ. The report of the works of God in you, and for you, in persuading your hearts to obey his will, in being baptized into the name of the Lord Jesus, while many, in all places, endeavour to deter people from ye embracing the plain precept of Christ, and by all sorts of arts, seek to darken the truth, and continue ye pphane abuse of infant sprinkling upon superstitious and Judaizing grounds, by which the reformation of the churches is hindered, and not only so, but, that he hath kept you, from those errors of universal grace, sufficient, but becoming effectual by the motion of man’s will, not determined by God, and such other errors that corrupt other baptized people. And that he timely disproved the counterfeit Jew, who was likely, either to have corrupted you, or brought you unto obloquy. And the keeping you (as we hope) unspotted from the world, hath filled our hearts with joy, and enlarged our hearts in thanksgiving, and, so much the rather, because, we hope, that from you, the truth of God may spread farther, and that, your holy conversation may provoke those that are yet averse from the right ways of the Lord, in wch you walk, to consider their wayes and enquire after the mind of the Lord, earnestly. And, for all wch reasons, and that there might be a holy union and correspondence held, between us, and you, as those that are members of one body and one spirit, are called in one hope of or calling, have one Lord, one faith, one baptism, &c., have judged it our duty to write unto you, that we might congratulate with you, for the mercy and grace of God vouchsafed to you, and assure you of or readiness to assist you, in anything, that may tend to your edification, and to concur with you in any worke whereby the kingdom of Christ may be advanced and the opposite dominions of what sort soever may be depressed.

“ As for ourselves, though we are confident y^t he who hath begun ye good work will perfect it, &c., yet being sensible y^t you have potent adversaries, who will endeavour, with all cunning and vio-

lence, to cast you down to the earth, that you may lose your crowne, we think it safe for you to be exhorted to look to your garments, that they be kept clean, yt you may be the sons of God without rebuke, &c., and because yr steadfastnesse will rest much on yr order and unity, we beseech you to mark them that cause divisions and offences contrary to the doctrine you have received, and avoid them. And that you obey them that are over you in the Lord who watch for your souls as &c. Whatever difference may arise, labour to compose it among yourselves to keep the unity of the spirit in the bond of peace. Let nothing be done through strife or vain glory, &c. Love and humility will help much to unity. Take heed of lightnesse and inconstancy. If any have private opinions let them not be devulged, but each one seeke privately information of their teachers, or such as are most able, and not zealously promote them, without regard to the churches' peace. Let every one study to be quiet and to doe his own businesse, remembering that as in one body all members have not the same office, so it is in the church; and therefore each member is to keep his owne place, and therein abide with God.

"Brethren, if it had seemed good to the Lord we should have been glad, if our dwelling had been nearer, that we might have visited you in person, but the Lord otherwise ordering it, we have contented ourselves only at this tyme to signifie our mind to you by writing, hoping to heare from you, of the grace of God to you, in preserving and increasing in you, ye knowledge of Xt. and love of God unto eternal life. We farther signifie to you our longing to have with you and all the baptized churches yt hold ye faith purely, such communion as yt we may by letters, or messengers, in some meeting or meetings, communicate to each other, our knowledge for ye certifying of each other, and retayning of consent of doctrine, among the churches. And we further desire, there may be some certain way, of approving and sending teachers from the churches, and of signifying to all the churches of or communion, who are approved or who are disallowed as teachers, or in case of the removal, as brethren, that ye churches of God may not be deceived, by such imposters as the counterfeit Jew with you; and that popish and other devillish practices, to divide or corrupt them, may be prevented, though we hope the pastors in every church will be very watchful in this thing. For present we have no more to write you, but to intreat your prayers for us, and we for you, yt you may stand complete in all the will of God, to

whose tuition we commend you, and remaine, your strongly en-
chained brethren in the bond of perfectnesse—ye unfeigned love of
you in the Lord.

In the name and for the church at Weston-under-Penniard, in
Herefordshire,
John Skinner, Teacher.
John Street, John Skinner, Thomas Rudge, Brethren.

In the name of the church meeting at Abergaening, (or Aber-
gavenny,) Monmouthshire,
William Pritchard, Elder.
Richard Rogers, Anthony Hare, Brethren.

In the name and for the church baptized in the Forest of Deane
in the County of Gloucester.
Will. Skinue and John Mills, Elders. Francis Pobb.

In the name and for the church meeting in Coleman Street,
Swan Alley, London, (it coming to us) 2d of ye
8th month, 1653,
Henry Jessey, Teacher.
John Bagget, George Waddle, Brethren.

In the name and for the church at Lintile, in Herefordshire,
John Tombes, Pastor.
John Patchale, John Wamklen, Eldrs.

In ye name and for ye church at Beaudly, in Worcestershire,
Thos. Bolstonne, Phillip Mun, Robt. Girdlad, Eldrs.

In the name and for ye church at Netherton, Glouir-shire,
Richd. Harrison, Paule Frum, Will. Drew, Eldrs.

In the name and for ye church, in ye citie of Hereford,
R. London, Cha. Powell, Steven Chamberlain.

In the name and for the church at Wormbredy,
John Bell."

"The messengers from this or church, and that wth or bro. H.
Knollys, and from Mr. John Simpson and others, meeting at
Blackfriars, wrote a large letter to you, many weeks since,
about a nearer communion, and provoking to pray for the out-

pouring of the Spirit, and for furnishing ministry, magistracy, &c.; but we received no answer back though you seem to say that you received that letter, in your letter written by Mr. Thomas Tillam to Mr. Tombes, dated ye 5th month, 26, 1653."

At the time that this letter was sent to the church at Hexham, Mr. Jessey and his people at Swan-alley, Coleman-street, took the opportunity of sending them a private letter of Christian friendship. It bears the same date with the other, 2^d d. 8 m., or Octr., 1653.

*"To our beloved brethren and sisters, the Church of God,
meeting at Hexham.*

"Faith working by love be increased through the good knowledge of God our Father, and of our Lord Jesus Christ.

"Dearly beloved, it was matter of joy to us, that by a hand of Providence, this larger lettr. from churches in Herefordshire, with whom we have communion, was sent to one of us, to be sent to you, wherein we doe severally accord, our hearts joining fully in the contents thereof, rejoicing to behold of late this good spirit that dwells in the churches (which are his temples) so uniting and knitting them together, in the bond of love, and so seeking to enjoy more communion together, amongst such as are sound in ye faith, and that desire to walke as becomes the gospel.

"And much refreshing hath or gracious God afforded to our spirits lately, at the return of a messenger and teacher of or, and of another, of the church meeting at Great All-hallows, London, (of which church 200 have been baptized within these 3 years) who were sent to visit the chs. nearer us, than you, in the counties of Essex, Suffolk, and Norfolk, and to understand their way and order, and to further love amongst them all, that love our Lord Jesus Christ in sincerity and communion with them. Who returning have related to us wh what sweetness in love and heart meltings in beholding the Lord's love to them herein, they were received in the Lord by several churches, about ten in Essex, as many in Suffolk, and as many in Norfolk, sound in the faith, and holy in life, though differing with some, about the subject and manner of the ordinance of Baptism, or some about such laying on of hands, or blessing children, or singing psalms, or hymns, or spiritual songs,

as they were advised by those messengers. And though every truth is good, yet, we desire that in churches, all truths be managed, in the wisdom of the Spirit and in all love, considering 1st Cor. xiii. 1—8, Romans xiv. xv., and Eph. iv.

"We are not wanting to propound these 6 things, that should once be laid down, that are spoke of Heb. vi. 1, 2, and we endeavour to inform all therein yt we iudge faithful, being propounded to us. But if some cannot receive what is held out about Baptisme, laying on of hands, or singing, &c., and yet shew forth teachablenesse and peaceablenesse, we dare not exclude such, from this visible kingdom of God merely for weaknesse' sake. Some grounds for such practice are laid down in that book called "A Store-house."* If any of us be otherwise minded, we are to waite in God's way, until he shall reveal some thing. If herein we are not satisfied as we are, we shall be glad if there be mutual help herein, or els, so farre as wee have attained let us mind ye same things, and be as helpful to each other as we can. By what we have heard of you, we judge you are a church of Christ, wth wch he hath communion, and therefore, we are willing to have communion wth you as occasions may be, and wee do intreat you to seek ye face of ye Lord in our behalf, yt we may walk worthy in all pleasing, so as to glorify his name, and to give no just occasion of offence to Jew or Gentile, to one or other, and we hope that herein allso we shall be mindful of you. Being

Your loving bre: and fellow servants, and

fellow heirs, though most unworthy,

In the name of, and for the church meet- ing at Swan-alley, Coleman-street.	Henrie Jessey,	} Teachers.
	George Barret,	
	Matt. Strange,	} Bre:"
	George Ware,	
	Tho. Shefold,	

* A work written by Mr. H. Jessey. Mr. Jessey was born at West Row-ton, N.R. Yorkshire. He was ordained in the Establishment in 1627. He became a Dissenter in 1634, and left his charge at Aughton, Yorkshire. He was solicited to take the charge of the Independent Church, formed by Mr. Jacob in 1614, which he did in 1637. He was baptized by Mr. H. Knollys, in 1645. During the Commonwealth he was Rector of St. George's, South-wark; but was ejected in 1662. He was a very learned, pious, laborious, and liberal man, but much persecuted and imprisoned. He died 4 Sep., 1663, aged 63.

Answers to both these letters were sent by the church of Hexham, but owing to the troubles in which Mr. Tillam felt himself involved, by the conduct of Mr. Gower of Newcastle, he delayed the replies till the beginning of 1654.

In the meantime, Mr. Tillam was called to unite two of the members of the church in holy matrimony. The union of believers only, in this relation, has been the general opinion and practice of the Baptist churches. This was especially the case at this period. As to the mode, it seems to have been of the simplest character. Nothing is said of preliminary banns—though it is probable these were not dispensed with—there is only a short record of the matter in the church-book, signed by a few witnesses. The record runs to the following effect.

“These are to declare, to all to whom it may concern, that Anthony Hunter of Holmsterly, in the parish of Medomsley, and Ellinor Labbourne his wife, of the said parish, were married upon the 13th day of November, 1653, being the Lord’s day, in the house of Mr. Thomas Tillam, minister of Hexham, before us whose names are here underwritten as witnesses of the said marriage.

P. Hobson,	Jane Rookby,
Edward Steanerson,	Jane Tillam,
his S marke,	Rob. Selbie,
Edward Croser,	John Shouellar.”
Alice Swann,	

About a fortnight or three weeks after this marriage had taken place, we find Mr. Gower, of Newcastle, pursuing Mr. Tillam with a vindictiveness, which has too much the appearance of personal enmity. The original spring of such determined opposition, we have not the means of even conjecturing, but it is clear to perceive, that whatever failings there might attach to Mr. Tillam, they were pursued with a rigour and bitterness,

quite inimical to the mild and forbearing temper inculcated by the gospel of Jesus. In the church-book there is, at this period, the following notice of this affair:—

“The beginning of the 10th m. (Decr.) 1653, a charge came from the church at Newcastle to the brethren at Derwent Side, consisting of 12 Articles against Mr. Tillam, wherein manifestly appeared a subtile design to breake, or divide, the church of Hexham. To which, the person concerned returned—as was needful—a speedy answer which was approved, a Christian, sober and faithful answer, and such as they did hope, would amount to the satisfaction of those, that follow after such things as make for peace amongst brethren, and, as such, it was subscribed by the whole church’s full consent.

John Thirlwell,	} Deacons, &c.	Stephen Anderton.”
John Readshaw,		

“Notwithstanding Mr. Gower laboured with the church at London, from whom Mr. Tillam was a messenger, but God blasted all his endeavours, and wonderfully preserved the integrity of his dispised servant, giving him still a large roome in the hearts of his people of that Society. Ever praised be his most glorious name.”

In this manner terminated the very important year of 1653, one of the most eventful and useful in the history of this infant cause. Thirty-eight persons had been baptized and added this year, and the ministry of Mr. Tillam bade fair for long-continued and extensive usefulness, had it not been for this lamentable difference between two men who, of all the men in the North of England, ought to have been the most forbearing and the most forgiving.

1654.—During the first three months of 1654 we find no entry in the Hexham church-book, but on the 20th. 2. m. (April) the following letter bearing this date was written:

“For our dearly beloved Brethren and Sisters walking in communion with ye Reverend Mr. Henry Jessey, in Swan-alley, Coleman-street, London.

“Grace and peace be shed abundantly upon you, by the Spirit, from God or father, and from ye Lord Jesus Christ.

“Dearly beloved in the Lord,

“It hath been several times upon our hearts, to return an answer to your gracious Epistle, sent to us many months since, but by reason of some who seem to be contentious, wee have hitherto been hindered. For as the opposition hath been great wch wee have met with from all hands, ever since wee first made a visible pfeession of ye despised truths of the Lord Jesus, so, specially, those conflicts have been most sad, which for some months last past, we have had with ye brethren of a neighbouring church, who pfeesse to walke by the same rule with us. A spirit of rigidnesse doth so farre sway among them, yt they cannot owne us, because we can owne unbaptized churches and ministers, as churches of Xt, and ministers of Xt, though wee doe allso judge, in those churches and ministers, some thing as to order wanting, wch God, in his owne time, may reveal unto them. Although from others we have endured cruel buffetings, yet these have made long furrows upon us. Neither yet are our breaches healed, though we waite and pray, for ye healing of them.

“But our thanksgivings unto our God are, upon every remembrance renewed in yr behalfe, for the gracious healing frame of spirit, which breathe in, and throw, yr lines to us. It was sweet, —refreshing unto our spirits, and we were comforted in your ioy to hear of the prosperity of Sion, and yt, in several countyes ye standard of ye Lord Jesus is set up, and many there be yt flock unto it, who are sound in ye faith and holy in their conversation.

“Holy and beloved brethren, our desires and prayers to God are that we may be one with all those, who have union with the Father and ye Son, by his Spirit, in all ye ordinances of ye gospel. As to the deformities wch are found in ye churches of ye saints, if but merely circumstantial, we desire to walk by the same rule with you, Phil. iii. 15, 16, and as many as walke according to it, peace shall be upon them. It would bee exceedingly for our consolation if (as oft as God shall give you an opportunity) we may heare of yr affairs, and of every designe wch God shall put into

yours hearts, and of ye rest of ye precious churches of Xt neare unto you, for ye promoting in ye world ye royall interest of ye Lord Jesus. Finally, brethren, we pray for you and desire you to continue in prayer for us, that wee may be kept stedfast and unblameable, in faith, and holiness, always abounding in ye worke of our Mr., yt at his coming he may find us so doing. In whom wee,

Yr fellow servants and companions,

Tho. Tillam, Stephen Anderton, John Ward.

Signed by ye appoint- ment of ye Church, 2nd, 20th, 1654.	{	Thomas Ogle.	{ Deacons."
		Rowland Harrison.	
		John Thirlwell,	
		John Redshaw,	

Along with this letter there seems to have been one sent to the churches in Herefordshire, &c., in answer to the one sent to the church at Hexham, through the church in Swan-alley. There is no date to it, but it stands next to the above letter in the church-book. Delay in answering is equally complained of; and as they were requested to answer the epistle, through the same medium they received it, so, it is most likely to have been sent along with the above. We give the following extract:

"To the Church of God wch is at Lemster, (Leominster) with all those holy societys, walking in brotherly communion under ye vigilant guard of faithful overseers.

"Holy and beloved,—your evangelical epistle many months since received amongst us, was even as health to our navel and marrow to our bones.———And as we desire unfeignedly to thank God for that eminent worthy in our Israel,* so, for you all,

* This is supposed to refer to Mr. John Tombes, of Bewdley, &c., Herefordshire. Mr. Tombes was born in 1603. He was ordained in the national church, and settled at Leominster, about 1630. About 1646, he was baptized as a believer, and settled at his native place, Bewdley. He was one of the most learned men of his day, and wrote and disputed much respecting infant Baptism. In 1653, he was appointed one of the tryers of ministers, by Parliament, and held his living of Bewdley. He conformed to the Church, as a lay communicant, after the Restoration, but would take no charge. He died, May 25, 1676, aged 73. Mr. Tillam and he were very friendly.

in beholding the blended band of love, so firmly fastened about so many pretious congregations, which makes you so amiable in our eyes, as in the eyes of him whose heart yr chain has ravished. [Here they refer to the conduct of the Newcastle Church in terms much the same as in the letter to Swan-alley.] But now as God seems to moderate the spirit of our brethren, and hath kept us sound in ye faith, not any of us touched with yt Arminian poyson that hath so sadly infected other Baptist churches; only those deluded soules called Quakers, have been very active in those parts, and have seduced two of or society and six of Newcastle church. And, now, dearly beloved, having truly acquainted you with our state—we being about seventy persons—the greater number men, all kept alive from ye first almost two years, (until now).”

The epistle concludes with good wishes, and is signed only by Mr. Tillam.

Sometime between the 6th and 28th of May, Mr. Tillam appears, to have gone to London, and to have visited other churches. We give an extract of a letter he wrote on this occasion, as evincing the several usages of the Baptists at this period.

“My dear ones, in the spirit of truth and love, you will not surely be offended, yt the hand of my Father hath drawn me to ye great city, to obey him in those pretious truths, which he pleased to make known unto me, and which he hath filled brimfull of mercy in ye practice of. For after I had enjoyed heavenly communion with my pretious brethren of Coleman St., and had acquainted them with my purpose to obey Xt in ye 4th principle, and had received this gracious letter to ye sts. in Cheshire, from them, I departed in much love, to ye melting of my hard heart, and having found many congregations in ye practice of the ordinances I wanted, I was, by a blessed hand, guided to my most heavenly Br. Doctor Chamberlen, one of ye most humble, mortified soules, for a man of parts, yt ever I yet met with, in whose sweet society, I enjoyed ye blessing of my God, by the laying on of their hands, and after a love feast, having washed one another's feet, we did joyfully break bread, and concluded with an hymn: in all wch the singular majesty of Xt shined forth to ye mighty conviction of some choyse spectators. And now, what am I to whom God should make known his truths pfessed, even of late by

some of his eminent servants, and amongst ye rest by Mr. Tombes. Brethren be earnest wth God that I may walk worthy of his mercie bestowed upon me, and that I may have a prosperous and speedy returne to you ; and God is my witness, how greatly I long after you all in ye bowels of Jesus Xt.——I thank and heartily *salute* you all. Oh that you could embrace it as ye mind of Xt to greete one another with a *holy kisse*. Oh how *amiable* is it in ye churches where it is practised.”

There is no date to this letter, but it is probable, that it was sent to Hexham along with another, that at this time is dated, Warrington, 4 m.—June—26th day, 1654. Mr. Tillam, in the above letter, mentions his having received a letter from the church at Coleman-street, to the church in Cheshire. It seems, as already intimated, that this was the ancient church of Hill Cliffe, near Warrington. It is probable that some of the members lived at Warrington, and that the church at Hill Cliffe had meetings there. It is known that they were a zealous people, as they afterwards laid the foundation of a church in Liverpool. No other church is ever referred to in Cheshire, but one, and as Hill Cliffe is very ancient, it seems most likely to have been it; and from the interest Mr. Tillam seems always to have taken in it, and the affectionate manner in which they refer to him in their letter, and the relationship they say they have in him, in common with the church at Hexham—all seem to render it highly probable, that it was the church of which Mrs. Tillam was a member, and which Mr. Tillam had visited on a former occasion, mentioned in our narrative.

As this is, perhaps, the only ancient document of this church in existence, we give it entire.

“DEARLY BELOVED IN YE LORD, OUR HOPE AND JOY,

“The choicest graces and spiritual blessings, be multiplied and continually flowing into yr souls, from yt eternal fountains where

refreshing streams of divine consolations have (through grace) been conveying unto us by his eminent (by us intirely affected) servant of Jes. Christ,* who we trust, will be instrumental in ye hand of our God, whom we serve, to carry on both you and us in this our pilgrimage, in a pgress of grace, soe as, one day, he may present us with exceeding joy, one pure and spotless virgin, before our Redeemer, when he of whom ye Lord hath made such a blessed use, shall shine as a starre in glory.

“ Pretious brethren! that we faint not in this our journey, how necessarie is’t, yt our joynt interest, be mutually improved, at the throne of grace, in each others behalf, that in these dangerous declining times, when ’tis evident or grand adversary, perceiving his tottering kingdom, near a fall, is employing his utmost force and deepest subtiltye, to delude and draw poore soules from their pession.

“ Wee desire, to magnifie the name of or God, for that refreshment to or spirits, received by yr sweet epistle, wherein doth appear ye steadfastnesse of yr faith in Jes. Chr. manger all ye malice manifested by ye endeavours of yeemie, and his instruments, some of whom have been busily employed in those parts, to the saddening of many, yet through mercy, we stand, to ye praise, of ye glory, of yt grace, which we acknowledge our support.

“ We bless God, for ye continual enlargement of yr hearts, to ye liberty of or dearly beloved brother’s stay with us, though God is pleased to order it now but short.

“ Brethren, we beseech you, pray for us, yt ye knowledge of Jesus Christ, may increase among us, yt we may come to a more cleare approbation of ye great mistery, ‘God in Christ and Christ in us’ united, and made one with him, by ye eternal Spirit. Then shall we pfectly see, ye tabernacle of God dwelling with men and have occasion (from such blessed communion) to rejoyce with joy unspeakable, and full of glory, when all doubts and distractions will be passed away; noe night or cloud to interpose between or soules, and ye love of or pretious Redeemer. Ah! this would be a pretious pledge, or earnest, of yt glorious condition, into wch we shortly shall be translated, when wee have a full enjoyment of him, whom now our soules are thirsting after, in unconceivable and eternall joy.

* Supposed to be Mr. Tillam.

"Peace be to all, with love and faith, from God or father and Lord Jes. Chr. in whom wee are entirely yr affectionate brethren.

Will. Booth,	Robt. Millington,	Tho. Holland,
Peter Eaton,	John Sproson,	Chas. Holland,
John Tomleson,	Tho. Follings,	Ric. Amery.

"Warrington, 4 m. 26 day, 1654."

Soon after Mr. Tillam went to London, a letter came to the church at Hexham, from the church at Newcastle, informing them of a letter Mr. Tillam had sent to them regarding the conduct of Major Hobson, already referred to. Mr. Tillam, it seems from the letter, had received his information from Mr. Hammond, who was probably the minister of St. Nicholas', Newcastle, and who wrote against the false Jew; hence the Newcastle church affirm of him, that "wee feare he hath prejudiciale thoughts, not only against Major Hobson, but against Mr. Tillam, and all who are opposite to him, and that we judge you are sensible of as well as wee." Then they mention that they had searched the business to the bottom, and had found out that what was reported of the Major, referred to what they call, "the days of his wantonnesse," and that now "he is not a lover, but a loather, of such unworthy practices."

"Now, dear friends," they add, "wee could not but lett you know so much, being persuaded, you knew of the letter Mr. Hammond wrote to Mr. Tillam, and Mr. Tillam to us, and wee are ye rather pvoked to write to you, fearing such reports may cause yr spirits to slight and question ye gracious and kind dealings of God with his soul. Besides, wee had some information, that this report—is, by some reported to ye men of ye world, but at present, wee can not accuse and pticular, untill we are farther informed; but, if any such things should be, wee judge it very unsuitable to ye rule of truth.——So desiring, that the God of all grace, to keep you, and us, from embracing of, or acting in,

any thing, but wt we may cheerfully looke God in ye face in ye greate day of ye Lord, to whose grace we leave you and remaine,

Yr desirous brethren in truth and love,
if ye way were clear in all gospel bonds,

By ye appointment of }
the Ch. at Newcastle. }

Tho. Gower,
James Turner,
Geor. Oliver,
Lewis Froist,
Joh. Carrath."

"We shall write to Mr. Tillam, when we hear of his returne.

"Newcastle, May 28th, 1654."

To this letter the church at Hexham sent a reply, about two months after, in which they affirm to the following effect:

"Wee are so farre from iudging bro. Tillam to have acted disorderly, yt wee are satisfied his carriage, in yt businesse, was according to ye mind of Christ, and wee dare affirme it before ye Lord, yt he had been both wicked and unfaithful, to his Mr. and you, his people, if he had not put you upon ye enquiry into such reports, whether they were true or not. His worke was only to be a monitor to you, not an accuser of yr bro. Hobson.—We desire you would seriously lay to heart how mightily ye Lord Jesus suffers through our divisions. Oh what a vast deal of ground, ere this day, had ye Lord Christ gotten in ye kingdom of Satan, and Antichrist (wch stands yet little or nothing broken in these p's) had a healing spirit timeously interposed itself, so yt we might, as one man, put our shoulder to ye worke. Consider, we pray you, whether may not ye apostacy of some, ye staggerings of others yt yet stand, ye discouragement of weake ones, whose faces are Zionward, yet do keepe at distance (not thinking it safe to close with those who are not at unity among themselves). Consider, wee pray you, whether all of these and many more shall not be scored up, upon ye account of or unhappy differences. We leave these upon yor spirits. The Lord make them of weight with you yt yet at ye last—if it be ye will of God—all bitterness may be taken out from among us, and an happy composure among

them, who professe themselves y^rs in the unity of Faith and Baptism.

Signed by the appointment of the whole ch. of Xt. at Hexham, 6. m., Augt. 3d. day, 1654.	} Rich. Orde, John Ward, }	} Elders.
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(A number of names here follow.)

A speedy answer was sent to this letter by the church at Newcastle, in which they still complain of the church at Hexham, as giving them no satisfaction, but the contrary. Major Hobson's name is not mentioned, but the burden of the complaint is, that they had come out of Babylon by halves only, and add,—

“Therefore pray, consider, and forsake yt wch is sinfull. We meane all those ownings and pleadings for yt wch you have pleaded in answer to our charge, wth all other things, yt are iustly a cause of difference between us, and yt ye truth of God does not approve of.

“We have this to add, yt if you desire a pticular answer to ye answer to o' charge, we shall be ready to give it you, in a suitable and seasonable time, for y^r pticular satisfaction. Only, we desire you will bee pleased to send us a copy of y^r commission to preach, wch you had from ye ppagators; and, a copy of ye order, by wch you went to Hexham, and a copy of ye order, by wch you receive y^r maintainance.

In ye behalf of ye whole, I being
appointed, do subscribe

From ye church of Christ at Newcastle, to o' dear friends at Hexham, 27th of ye 6th m., 1654.	} Tho. Gower.”
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To this letter, we have a reply, by Mr. Ward, who enquires, “what is meant by coming out of Babylon by halves,” and reiterates what was said in the end of the former letter from Hexham to Newcastle, respecting the baneful effects of their difference on the world. This letter is without date, but was probably written in the month of September.

The last letter that we have between these churches, is also without date, but was, probably, written soon after.

The complaint in it is, that Mr. Tillam had spoken of the conduct of Major Hobson to the world, stating it to Mr. Liddell of Ravensworth; also to Thomas Gibson and Crane Liddell of Hexham, which was overheard by Ed. Rowland; and likewise to Mrs. Fenwick. All this, they say, Mr. Tillam had denied, to their wonderment. They also wonder that Mr. Tillam should not have told the Major of his fault, when he asked him to preach at Hexham. but told it to others. We have not Mr. Tillam's reply, but as the church in Coleman-street, and several of the members of the church of Hexham withdrew soon after this, it is probable, that there might be some fault on the part of Mr. Tillam here. The captious rancour, however, with which he was pursued, is most distressing to reflect on.

In the month of September, this year, Mr. Tillam and his friends were highly gratified by the kindly attentions of certain individuals in high quarters, to one of the members of the church at Hexham. This person was a poor female named Elizabeth Heslop. She was the twentieth female baptized by Mr. Tillam, was unmarried, and appears to have been employed in servitude. In the records of the church, there is a letter of recommendation preserved, relative to her uniting with any Baptist church she might happen to visit, while in pursuit of her employment. This letter is dated 11th 7 month (September) 1654.

A letter bearing date the same month, and the same year, we find addressed to Sir Thomas Liddell. This letter has for its object, the expression of the gratitude of the church, for the kindness of Sir Thomas and his Lady to this poor female. She appears to have become the subject of deep affliction soon after she had left the neighbourhood of Hexham, and had been most kindly attended to in the depth of her distress, at Ravensworth Castle. The following is an extract from this letter.

*"From ye church of Christ assembled at Haxham,
Mon. 7th, 1654.*

FOR THE RIGHT WORSHIPFULL SIR THOMAS LIDDELL.

"Worthy Sir,

"The many and sweet experiences wch this poore despised church hath had of your and your pretious Ladie's* favours, have solemnly engaged us to honour you, and we looke upon it as a duty incumbent upon us, to acquaint you that you have a large interest in our hearts, and a choice room in our prayers. It hath beene many times as marrow and fatnesse to our spirits, when wee have heard of yr love wch you beare to ye meanest yt beare anything of ye image of ye Lord Jesus. But, Oh! what consolation was it to us when wee heard of yr bowels, and tender affection, towards our dearly beloved, but now (alas) sadly afflicted sister, Elizabeth Heslopp. In this day of her deepe distresse. In our greatest sadnesse for our sister, was even as life from the dead, to heare of those yearnings of bowels wch yr ever to be honoured Lady had concerning her, her many thoughts of heart for her—her sympathizing wth her—her care and endeavour how to bring her back—and your receiving into yr house and respects, a poore afflicted member of Jesus Christ—this is such an eminent act of yr goodnesse, yt it hath even overcome our hearts, and all our thanks are below it. Only, this confidence wee have in or King (whose wee are and whome wee serve) that hee will not suffer goodnesse to goe unrewarded. If but a single cup of cold water, given to one yt belongs to Christ, hath verily a reward, wee believe and doe assure ourselves yt ye good things ministered to our sister, in the day of or master—his appearance, will be found to your praise and honour. Christ scores up yr favrs to her, upon his owne account. His answer in the day of his returne, Math. xxv. 40, will be a satisfactory requital. In the meantime, wee will not cease to make mention of you in our prayers, yt God would comfort yr hearts, even in ye like measure, as she and wee have been consoled in yr loves. That hee would shew mercy to you, in the houre wherein you shall stand most need of it. That

* Lady Liddell was the daughter of the distinguished Sir Henry Vane, a man remarkable equally for his piety, and his statesmanlike ability. This may account in some measure for the attentions of a Cavalier family to a poor Baptist female, and also the communications between them and Mr. Tillam.

hee would reveal, wh'tsoever of his counsell and will are wanting in you. That he would water with y^e dewes of his grace the sweet pledges of y^r loves; those olive branches that are planted about y^r table. That he would recompense y^r loves sevenfold into y^r bosom here, and fitt and prepare you for y^t glory wch wee wait for and presse after, in waies of his owne apoentment. To his embraces wee commend you, and take leave to subscribe ourselves,

Your thankfull servants for Xt.'s sake,

John Thirlwell,

John Joblin,

Tho. Tillam,

Henry Angas,

Hugh Heslop,

St. Anderton.

John Johnson,

Rich. Orde,

1655.—However much the mind of Mr. Tillam, and the minds of the members of the church at Hexham, might be consoled, by the pleasing incident alluded to in the above letter, their joy was not of long continuance. The year 1654 had scarcely passed away, and 1655 had scarcely begun to dawn, than their troubles, arising from the external opposition of the church at Newcastle, and the internal dissensions that prevailed among themselves, rose to a greater height than at any previous time. This circumstance is alluded to, in the following note, in the Hexham church-book: "Greate storms and commotions by Mr. Gower, more then ever, so farre prevailing with the church in Coleman-street, as to a disowning of Mr. Tilliam, and all that are in the practice of laying on of hands." Also,—“Mr. Anderton first endeavoured a schisme about imposition of hands, but failing therein, he opened his mouth in blasphemy against Mr. Tillam's doctrine, and plunged himself into other grosse evils, for which he was, by the elders, with joynt approbation of the church, delivered unto Satan, with Tho. Ogle.”

It would appear, then, that imposition of hands was one of the twelve charges that Mr. Gower had against Mr. Tillam, and probably the principal of them. This imposition of hands was attended to, on the baptism of

individuals, on the blessing of young children, and when ministers and deacons were ordained; as also on the departure of ministers visiting a church. This is what is alluded to in the Hexham church-book, as the fourth principle, in reference to the six principles, referred to by the Apostle in Hebrews vi. 1, 2. Those who were baptised and admitted to the communion of the church, are said to have been so under the fourth principle.

The whole charges seem very frivolous, and surely not such, on the principle of the law of love, as to require any church to be disowned as a sister church in the Lord Jesus. It is true, indeed, our Lord never intended it to be an ordinance in his church, that his ministers should, like him, take little children up in their arms to bless them; but there can be no harm, surely, in praying for them, and telling parents their duty respecting them. So likewise, a Baptist minister may hear a Pædobaptist minister preach and pray, and even commune with him at the Lord's Supper, without dishonouring the Christian name. Without incurring the censure of others, he may, also, in obedience to the appointment of the Lord, live of the gospel he preaches to others. We are not prepared to defend the conduct of Mr. Tillam in the case of Major Hobson; but all the circumstances are not before us; and the bitter manner in which he was treated on other matters, makes us cautious of our condemnation of him in this.

Such, then, were some of the charges brought by Mr. Gower against Mr. Tillam, and on account of holding such matters as these, he regards both him and the church at Hexham as having come out of Babylon only by halves. Such a spirit as this does much more to injure Christianity, by lessening its holy dignity before the world, than all the sneers, ridicule, or arguments ever used by infidels against it.

The result of the whole was, what might have been

easily predicted, Mr. Tillam feeling himself unhappy in the church, gave up his ministry among them. He left Hexham in the year 1656. He is said to have afterwards gone to Germany, where, as a believer in the personal reign of the Saviour on earth, at the time of the millenium, he expected that reign to commence. It is also said, he died in Germany, but in what part we are not told. It is not improbable that he was connected, ultimately, with some of the churches of the Mennonites.

That the leaving of Mr. Tillam must have been a very painful matter to him, will appear from the perusal of part of a letter which appears to have been written, during his journey to London and other places in the South of England, early in 1654.

"O my beloved brethren, my sons, my daughters in Christ, my owne children in the faith, I cannot tell you how well I love you. Does not every artist love, prize, and praise his own workmanship? It is the joy of my soul that yee, even yee, are my workmanship in ye Lord, for I have begotten you through the gospel either from prophaneness to hollinesse, or, at least, from error to order. And now the God of order stablish you yt you may be found compleat in all the will of God; delivered from the confused noise of many waters, in the obscure parts of your present abode, which obstruct that sweet silver single stream—the still and soft voice of the gospel—that makes glad the city of God, and will, assuredly, lead and conduct your precious souls through the gate into the city." * * * * *

The remainining part of this letter has been already inserted, page 57.

Mr. Tillam was an author. He wrote a treatise on the Sabbath, and another on the Millenium. He also published the confession of the False Jew, and the account of his Baptism; and, in reply to the publication of the ministers of Newcastle respecting the pretended Rabbi, he wrote a small tract with a view to vindicate

the matter as far as practicable. The writer has seen these works, but they are now rarely to be met with.

As to Mr. Tillam's character, it is evident that he was a man of piety and energy. His education appears to have been respectable. His hand-writing is beautiful; and his spelling and grammatical construction, for his time, are good. He seems to have been a very affectionate man, as the spirit of holy love, as well as sacred energy, seems to breathe in all his letters and doings. Like most good men, however, his virtues were not full-orbed. Perhaps his prudence was not so conspicuous as some other parts of his character. His conduct in the case of Ramsay, the pretended Jew, evinces this. Perhaps it was his warm-heartedness, mingled with a portion of indiscretion, that may have exposed him to the stinging reproofs, numerous accusations, and unrelenting rigour of Mr. Gower. Taking him, however, all in all, the impression on the mind, arising from the perusal of his history, is *favourable*. From his coming from London to the North of England, in the end of the year 1651, to the end of the year 1655, his career at Hexham and the vicinity appears to have been eminently useful; and, but for the infirmities of human nature in himself, and other Christian brethren, and especially one, his course might have been much longer, and perhaps, on the whole, equally brilliant with what it had been.

As to Mr. Gower, we can affirm but little respecting him. In the archives of the church at Hexham we have several letters from the church at Newcastle, which probably were of his dictation, though they appear to have been transcribed by Mr. Tillam. He was, it is probable, from his situation, Mr. Tillam's equal, if not superior, in point of talent. He, evidently, from his letters, possessed logical power; but we should have respected his character more, had he not been so rigid

in his views, and had he discovered less asperity to a ministerial brother, who, whatever were his foibles, was at least a pious Christian, a zealous minister, and an affectionate, though an imperfect man. Still we cannot but respect the memory of Mr. Gower, as having laid the foundation of the Baptist cause in Newcastle; and if we had more data, we should, probably, have drawn a still more favourable opinion of his ministerial capabilities, his Christian character, and his friendly qualities..

In bringing to a close, this first period of our history of the Baptists of the North of England, we regret that our facts are so scanty, especially with regard to Broughton and Newcastle. The difficiency, however, is in some degree supplied by the notes of Mr. Larkham, and particularly by those of Mr. Tillam, and the letters of the different churches and individuals, which he so carefully preserved. Let us be grateful for what God has wrought in former days, in a part of the world, in which we are so much interested. Let us, for our own sakes, and the sake of our families, preserve from oblivion the knowledge of that working, and see that ~~we and~~ they apply that knowledge to the cultivation of our hearts, the holiness of our lives, and the manifestation of our united energies, to preserve, invigorate, and extend the same sacred cause.

PERIOD SECOND.—FROM 1656 TO 1717.

CHAPTER I.

Broughton.—Newcastle.—Mr. Turner.—Hexham; Mr. Ord.—Derwent; Mr. Ward.—Disruption of these societies.—Reconciliation.—Discipline at Hexham,—Past British History.—Fifth Monarchy.—Persecution and Resistance.—Their Origin.—Retort of Pædobaptist Accusation.—Cromwell's Death.—Restoration.—Breda.—Results.—Baptists.—Bunyan.—Venner.—J. James.—Proscriptions.—Plots.—Farnly Wood.—Muggleswick.—Baptists accused by Elrington.—John Joplin.—Acquitted.—Mr. Surtees.

On the commencement of this new period, we have little light to guide us, for a few years, relative to the progress of the cause at Broughton. At Newcastle also, information fails, for some time, except as incidentally introduced in the history of the cause on the Tyne and Derwent.

Mr. Gower, Major Hobson, and others connected with the army, disappear. As the Baptists, always partial to liberty, had been very unequivocal in their expressions of displeasure, under the Protectorate of Cromwell, so the Protector took care to purge the army as much of them, as he had purged the Parliament, at a previous period, of the Presbyterians. Consequently, the garrison of Newcastle, as well as others, would feel the effect of this new arrangement. Whether the above-named gentlemen remained in Newcastle, or retired from it, we have not at present the means of knowing. It is probable, as some had

come from London and the South of England, they might repair thither again; and some might take up their permanent abode, where a society had been formed under their own guidance, on those principles, which corresponded to their own views of revealed truth. This was probably the case with Mr. Turner, whose name we find in connexion with the letters sent from the church at Newcastle to the church at Hexham, and afterwards referred to, as the pastor of the church at Newcastle, for a series of years. He is, probably, the same person alluded to, as Captain Turner, in the Hexham records.*

The church at Hexham, after the resignation of Mr. Tillam, divided into two sections—the one on the Tyne, and the other on the Derwent. Two elders had been ordained by Mr. Tillam—the one, Mr. Richard Ord, who had, henceforward, the charge of that portion of the church in Hexham and the vicinity of the Tyne; and Mr. John Ward, who had the charge now, and for a long period afterward, of the disciples on “the Derwentwater Side.”

As to Mr. Ord, little is known of him; but from what is known, he appears to have been the steadily-attached friend of Mr. Tillam, who alludes to him in very affectionate terms, in the end of the letter he sent to the church at Hexham, during his journey to London and the south. “Oh how greatly,” says he, “have you endeared me, by the faithful affection and tender care of my dear yolkfellow, which is conveyed through mine eye to my hart, by the faithfull penne of my *beloved* brother Rich.

* In a letter from Mr. Hickhorngill, dated Dalkeith, Mar. 15, 1652—1653, we have the following reference to Capt. Turner, in connexion with Mr. Gower, of Newcastle: “Captaine Turner hath since his last coming changed his judgm^t about living uppon y^e gospel when maintenance is freely given, and I hope Mr. Gore will shortly be like minded, so that I hope that you and our brethren will own each other in all Christian fellowship and communion.”

Ord, unto whom I return my unfeigned thanks." Mr. Ord never, as far as is known, deserted the cause of Mr. Tillam. He is supposed to have resided at Ardley, and probably was employed in agriculture.

With regard to Mr. Ward, he seems to have been a native of Muggleswick, the village where Mr. Tillam was so successful in shewing to many the error of infant baptism. The name of Ward seems to have been indigenous here, as it has been known since the seventh century. We are unacquainted with the immediate parentage of Mr. Ward, but we are told by tradition, that he was "a skilfull mineralogist." As a man of capacity, he was, probably, employed as an agent in the lead mines, in the neighbourhood of Muggleswick. He appears to have been brought under the influence of religion by Mr. Tillam, and baptized 16th October, 1652, in the twenty-second year of his age, being born in 1630.

In 1655, Mr. Ward was elected an elder of the church on the Derwent. He was, at this time, only in his twenty-fifth year, but he had qualifications adapted to the important work, as is evident from his success and perseverance, during the long course of sixty-two years. The exercise of Mr. Ward's ministry, even in the time of Mr. Tillam, would, it is probable, be chiefly confined to the friends around the Derwent; it was permanently so afterwards, while at the same time he co-operated with the section of the church on the banks of the Wear.

Mr. Ward, along with the brethren of the quarter where he resided, at the commencement of the controversy between Mr. Tillam and Mr. Gower, had warmly taken the part of his own minister, but so soon as the church in Coleman-street had withdrawn from him, he and his brethren appear to have done so likewise. The result was, the friends at Hexham withdrew from *them*, as they

had thus, in a day of trial, deserted their best friend—their spiritual Father. For several months there was therefore no communication between them.

A reconciliation, however, was then attempted at Eadsbridge, near Muggleswick, but at this meeting they could not agree. The friends at Hexham then held a conference with the church at Newcastle. At this meeting, it was decided that messengers should be deputed, to meet the Hexham and Derwent brethren, and endeavour to reconcile them. This meeting proved successful. It is said to have been “held at brother Joplin’s, 22^d. July, 1656.” The deputation, after mutual explanations, declared the conflicting parties to be one body in the Lord. The ringleader, however, of the schism—Mr. S. Anderton, was expelled.

From the period of the above conference, little is noted regarding the affairs of either section of the church. None appear to have been added during the three following years, but in the end of 1658, one of the members was expelled for marrying an unbeliever, and two were reprovved for “going to one of the world’s drinkings after a wedding.” In the early part of the year 1660, Mr. Anderton was restored, “to the great joy of the church;” two females were added, but the brethren withdrew from one, who did not regard it a duty to devote a seventh part of his time, to the worship and service of God.

An important crisis in the history of the country in general was now at hand—the restoration of the Stuart family to the throne of Britain. This event was big with serious consequences, both to the civil and religious liberties of the empire. During the past twenty years, the great struggle had been enacted between despotism and freedom, prelacy and puritanism, or, in other words, a religion suited to the taste of those who loved tyrannical rule and the uncontrolled indulgence of

their passions—and a religion aiming at purity in heart and life, though clogged with imperfect views of liberty of conscience. In this great struggle, the throne was overturned; Prelacy was banished, as the religion of the state; Presbyterianism, if not fully established, gained the ascendancy in the country. The Independents, under the guidance of a few able men, and the countenance of the great leaders in the army and mutilated parliament, had made rapid strides. The Baptists, as we have seen, became numerous, after the death of the King, and in 1653 had arrived at the climax of their success, under the favour of Cromwell; but when he assumed the supreme power of the nation, in his own person, and when some of his former friends, who were Baptists, had distinctly expressed their displeasure at this, seconded by the opinion of the great bulk of the party, he ever afterwards frowned on them. It is true, indeed, that he still continued on terms of peace with those among them that were peaceable and submissive to the government; but as to those who held *extreme* views of what was termed the fifth monarchy—or the reign of Jesus and the saints—owing to their turbulent dispositions, he coerced them severely, and imprisoned their leaders.

It is much to be regretted, that among the Baptists, Independents, and some others at this period, there were some who held the lawfulness of establishing the above view by the sword. The idea savours much more of Judaism than of Christianity, and is akin to the notions of temporal power and earthly grandeur, entertained by the disciples of our Lord, and reprov'd by him in the person of Peter, when he said, "Get thee behind me Satan, for thou savourest not the things which be of God, but those that be of men."

It was worldly views of the spiritual religion of the Son of God, that, in the days of Constantine, led to its

incorporation with the Roman State, and which has retained to the present time, that connexion, in the different kingdoms of Europe, into which the empire of Rome finally split. Out of this connexion have proceeded two circumstances which, in their operation, have proved the bane of religion and the great source of calamity to the different nations in Christendom, namely, persecution by the established, and resistance by the nonconformist party. The Jewish and Roman persecutions of the first Christians; the Romish Inquisition; the Star Chamber, and the High Court of Commission in England, evince the tendencies of establishments to persecution in its more horrid forms: and on the other hand, the rising of the Paulicians in Bulgaria and Thrace, against the bloody persecutions of Theodora the Greek empress, and her successors; the resistance of the Albigenses to Simon de Montford; the opposition to papal tyranny by the Protestants in Germany and the North of Europe; and the resistance of the Huguenots in France, the Puritans in England, and the Covenanters in Scotland, exhibit the disposition to oppose, by unchristian means, on the part of Non-conformists, efforts employed, in an unchristian manner, on the part of Establishments, either to make men Christians, or to make presumed heretics orthodox believers.

The conduct of the physical force party among the Millenarians, partook, doubtless, of the same spirit. The doings of Blockhold, at Munster, and of Venner, in London—the one a Baptist, and the other a Pædobaptist—had their origin in a worldly view of Jewish prophecy, respecting the spiritual kingdom of God under the new dispensation. Instead of waiting for the *giving* of the kingdom to the saints—not by might, nor by power, but by the Spirit of the Lord, they thought it their duty to *take* it immediately by the sword. The idea is, however, opposed to the whole genius of Christianity,

as seen in the benedictions of our Lord on the mount, and his distinct and explicit declaration in the presence of Pilate, that "his kingdom was not of this world, else would his servants fight, that he should not be delivered to the Jews." We should therefore be at a loss to account for the forgetfulness of this, by any believer in Revelation, were we not aware that there is a tendency to evil—to all evil—in the heart of man; and especially to evil, when presented under the very specious form of good. We are also aware, that the prince of darkness, assuming the garb of an angel of light, can throw over men of contracted views and ardent temperament, such a cloudy, but yet seductive perception, that even the most bloody and impure deeds of darkness, may, in their esteem, be surrounded by a kind of sacred halo, when performed in the name of religion.

As thus, in bygone days, a portion of the evil tendency of our nature has been exhibited, more or less, in the operations of all the different parties professing Christianity: as all—with one bright exception, the Friends or Quakers—have acted too much like John, when he wished fire to descend from heaven to consume the Samaritans; so no party can, with justice, throw the first stone of innocence against another. Whilst, therefore, our brethren, who hold Pædobaptist sentiments, taunt the Baptists with the rustic war in Germany, because Munzer, a Baptist, was a leader in that movement, and also, with the maniacal disorder of the city of Munster for a brief period, under the insane guidance of some weak and wicked men, that were professedly Baptists; it may not be improper to remind them, that Venner, the wine cooper of London, although associated with some Baptists, was not a Baptist. It may be necessary also to state, that the Baptists are never implicated, in better educated, and more civilized times, in either instigating or forwarding

the infuriated Protestant riots in London, under Lord George Gordon, in 1780; nor yet, the cowardly, mean, and detestable fury of the orthodox mob of Birmingham, that gutted the house of the Unitarian Dr. Priestley, in 1791. But we must return to our narrative.

That remarkable man, Oliver Cromwell, reached the end of his eventful career, September 3, 1658. He was succeeded by his son Richard, who soon resigned both the sword and sceptre, that he was equally unable and indisposed to wield. The restored Commonwealth maintained a reeling existence for about a year and a half. At length, through the duplicity and artifice of General Monk, at the head of his small, but well-appointed, and ably-commanded army, it expired; and monarchy again, in the person of Charles the Second, was restored. This took place, 29th May, 1660.

At Breda, on the 4th of April preceding, Charles had made a declaration in the following terms, "We do declare a liberty to tender consciences, and that no man shall be disquieted, or called in question, for differences of opinion, which do not disturb the peace of the kingdom." This Jesuitical declaration, in the hands of the premier, the Earl of Clarendon, and his companions and successors in office, both in England and Scotland, was, during the long range of the succeeding eight and twenty years, most appallingly interpreted, by the exhibition of such scenes of proscription and blood, as are scarcely equalled in the history of civilized man.

All parties met with their full share. The Presbyterians, though ever loyal, were made to feel, in its full weight, after a few hypocritical conferences, that want of toleration which they themselves were so much disposed, in the day of prosperity, to deny to others. The Independents were called also to suffer grievously, in the reaction of impiety, for piety, and of intolerance, for

the comparatively extensive liberty, enjoyed even by the Episcopalians, in the time of the Commonwealth.

It was, doubtless, owing to the ill odour in which the Baptists were ever held, by their fellow Protestants on the Continent and in Britain, at the time of the Reformation, and afterwards, together with the fifth monarchy principles, held by some of the most distinguished among them in England, such as General Harrison and others; and the connexion of many of them with the army of the Commonwealth, as also their numbers throughout the country, and the zeal with which they propagated their views; that they became, on the very year of the Restoration, so obnoxious to the court, and were so severely persecuted.

One of the first victims of this persecution, was the celebrated John Bunyan. His zeal and popularity were great. As all the acts of the days of the Commonwealth and Protectorate had been declared void, so, on an obsolete statute of Elizabeth, by way of intimidation to others, he was imprisoned on Nov. 12th, 1660. Afterwards he was offered liberty, if he would desist from preaching. To this, however, he would not agree. He was tried in January, 1661, when it was hinted, that his zeal and pretences might be the same as those of the parties who intended the ruin of the government. In this there was an allusion to the case of Venner, who had attempted to rise against the government of Cromwell, in 1657, and did so again, on the 6th of January following, a few days after Bunyan's trial.* Bunyan denied the charge, and

* Venner and his companions had intended to oppose the government, in 1657, but were discovered by Thurlow, Cromwell's Secretary; but now he made the attempt with fifty men. These routed the train bands of London, but were dislodged by a detachment of horse and foot, and some were taken prisoners. Some of them then returned to the city, and fought furiously. About twenty of them were killed, and Venner, after being wounded, was taken with the rest of his companions. A few days afterwards,

said that "if occasion called, he would shew his loyalty to the King, both by word and deed. Notwithstanding this, and the additional circumstance of the coronation of the King, in the following month of April, when the jails were nearly emptied, there was no enlargement for Bunyan. He was, indeed, a peaceable subject, but, because he would publicly tell sinners the road to heaven, therefore he must remain in prison, and there, with difficulty, for twelve years, maintain himself, his wife, his poor blind daughter, and the rest of his family. The wrath of man, however, tended to the praise of God, and the advancement of his kingdom. As some of the most important parts of the New Testament were written in prison, so, in prison, Bunyan wrote his immortal "Pilgrim"—one of the most interesting and edifying allegories that ever was conceived by the ingenuity of man: a book, the writing of which not only cheered his own spirit in his solitary hours, amidst the gloom of his dungeon, but which has, since his time, solaced and animated the heart of many a weary pilgrim, through the varying scenes of this world to that which is to come. Mr. Ivimey says, that this treatment of Mr. Bunyan was but a sample of the usage which was experienced in every other part of the land.*

they were tried, condemned, and executed. It has been already stated, that Venner was not a Baptist. In proof of this, it is affirmed, that a number of declarations were made by the Baptists in general, expressive of their abhorrence of the conduct of Venner, and stating, there were no Baptists, but one, among the fifty. Venner is also represented as having declared, that if his party succeeded, the Baptists should know, that Infant Baptism was an ordinance of Jesus Christ.—*Ivimey's History of Baptists*, Vol. i. p. 306—314.

* One of the most affecting instances of the persecutions of this period, is the case of Mr. John James, a Baptist minister. A person had informed against him, that he had uttered treason in one of his sermons. This all that heard him denied. He was, notwithstanding, condemned to be hanged and quartered. His

Owing to the close connexion of church and state, and the severe and bloody intolerance that sprang out of it, it appears almost impossible to give an account of even a small and remote portion of a comparatively small denomination of Dissenters, then only in embryo, without referring, almost constantly, to the history of the times. From the unsettled state of affairs, during nearly half a century, there was a continued recurrence of reaction on the feelings and circumstances of the court and the nation. The despotism of Charles the First, civil and religious, brought him to the scaffold. The military government of Cromwell at length brought the nation to long for its old masters; and now that Charles, Clarendon, and the hierarchy, intoxicated with success, had gratified themselves with the blood of their victims, by the execution of ten of the regicides, of the great Sir Harry Vane, and some of the leaders of the

wife petitioned the King for his life, as he entered the Palace from the Park. The King replied, "Oh! Mr. James, he is a sweet Gentleman," and then shut the door upon her. The next day she again presented herself to his majesty, and he again replied, "He is a rogue, and shall be hanged." He was accordingly hanged, on the 26th Nov., 1661. His conduct on the scaffold was very calm; he had no raptures; but the peace of God, that passeth all understanding, kept his heart and mind through Christ Jesus. The executioner said, "The Lord receive your soul." He said, "I thank you." A person present said, "This is a happy day." He answered, "I bless the Lord, it is so." Another said, "The Lord make your passage easy." "I trust he will so," replied Mr. James. He was then asked, if he had anything to say to the Sheriff. He replied, "No; but only to thank him for his civility." He then said aloud, lifting up his hands, "Father into thy hands, I commit my spirit," and so finished his course. His quarters were placed on the city gates, and his head was set upon a pole opposite his own meeting-house, in White-chapel."—*Ivimey*, vol. i, p. 320—327. *State Trials*, vol. ii. p. 546—549. *Crosby*, vol. ii. p. 172.

sectaries in England; also of Argyle and Guthrie in Scotland;—these events, together with the passing of the Act of Uniformity in August 24, 1662,* caused another reaction to take place. The people got tired of blood and tyranny; the extreme fervency of their loyalty began to cool; and the men of “the good old cause,” daring once more to lift up their heads, rumours of plots against the government, in different parts of the country, began to circulate.

One of these plots is said to have occurred at Farnley Wood in Yorkshire, but it is affirmed regarding it, that the insurgents were “only a few enthusiasts of various sects, but not embracing one person of talent or consideration.”† Another of these plots is also stated to have taken place at Muggleswick Park, and the principal conspirators were said to be the Anabaptists that usually met for worship there. Information regarding this plot was lodged with several magistrates, by one John Elrington of Blanchland, a small place lying a few miles north-west of Muggleswick.

The persons accused, were the minister, a number of the members of the church on the Derwent,‡ and

* This Act involved the removal of upwards of 2000 ministers from the Established Church. In the four northern counties 115 left the Church; but 27 afterwards conformed.—*See Palmer's Nonconformist Memorial.*

† *Hist. of Eng.*, by Sir James Macintosh.—*Vol. vii. p. 34.*

‡ The members accused were—John Readshaw, Robt. Blenkinsop, Rowland Harrison, Capt. Dobson, Capt. Geo. Gower, Robt. Readshaw, Robt. and Mark Taylor, John March, John Joplin, John March, Cuthbert Newton, Richard Taylor, Henry Angas, Cuthbert Maughan. Geo. Readshaw, John Oliver, Lewis Frost, Cuthbert and Michael Coatsworth, Richard and John Ord, James Carr, Robt. Dalmer, Rowland and Nicholas Harrison, John Hopper, Thomas Readshaw, Michael Ward, Cuthbert Ward, Ralph Iley, Richard Johnson, and — Foster. Several of these were members of the church at Newcastle.—*Hist. of Durham, by Surtees, vol. ii., page 389—391.*

also some of the members at Newcastle. Elrington professed to be a member of the Derwent church, and had, he said, been at the meetings where the plot was concocted, having taken an oath of secrecy not to reveal what transpired; "Being however pricked in his conscience," as he said, "at the horror of such a bloody design, he had had no rest or quietness in his mind till he had discovered the same."

The amount of the information was, that Mr. John Ward, and a number of the members of his community, had held meetings, either in Muggleswick Park, in his own house, or in the house of one of the deacons of the church. At these meetings, after taking an oath of secrecy, they had conspired the destruction of the present parliament; to murder all bishops, deans, and chapters, together with all the other ministers of the established church and the gentry; to destroy the book of common prayer; break all organs, and pull down all churches. It was also their intention, first to attack Durham, to seize any magazine there, and what money there was in the hands of the treasurer; and also to burn the town.

Many thousands of their own people, they said, as well as among the Independents, would join them, and they expected to be reinforced likewise by a number of papists. The rising was determined to be on the 25th March; but they had delayed it that they might be the better prepared.

The information was signed by the following magistrates—Samuel Davidson, Cuthbert Carr, Thomas Featherstone, and Richard Neele. The original document is now preserved among the Harleian manuscripts.

This Anabaptist plot, as it was called, excited a great alarm at Durham and the neighbourhood.* Bishop

* "The Cavaliers," says Surtees, "who saw with dismay, the good old cause rearing its ominous head in more places than the green banks of the Derwent, had every occasion to preserve the

Cosin called out the train bands, and the principal gentry and their retainers embodied themselves in their different wards in the county. Several Baptists were seized and examined. It was then that Elrington was brought in as evidence against them. We are not informed what treatment they received, whether they were confined, or set at liberty; but John Joplin, of the Foxholes, appears to have been tried, but was acquitted.*

ascendant they had just regained; they were still sore under the bruises inflicted by the iron mallet of Cromwell, and had had scarcely time to forget,

‘The Psalm-singing rascals who drubbed them so well.’

To the Cavalier, the swell of a nocturnal hymn, pealing down the mountain’s side, from some conventicle of separatists, must have spoken of war, disaster, ruin, and defeat; of Naseby; of Worcester; of Long Marston; and loyal addresses were poured in, and armed associations were formed in all quarters; and such a face of general resistance was displayed, that the malcontents shrunk quietly into their mew without daring the field.”

* John Joplin was the 34th male baptized by Mr. Tillam. His wife Anne was baptized 5th July, 1653, at the Stokesley revival, and her husband was baptized on the 14th, after Mr. Tillam returned. Mr. Joplin lived at a farm called Foxholes, in the township of Heyleyfield, on the south of Muggleswick. He is only once referred to after this time; but as a family of the name of Jopling has been connected with the Baptists from that period, it is not improbable that they have either sprung from him, or that he was so related to their immediate ancestors, as to draw them to embrace his own principles. The first account we have of the name in Surtees’ History, is the following: By Ind. 21 Sept. 1609, John Jopling purchased from William Fenwick half the maynefeild (the ancient demesne). Michael Jopling died, seized of the same lands, 1634. Andrew, his brother and heir, aged 39. The only other reference in Surtees, to this name, is (page 300, 2nd ed., vol. 1.) where we have the following intimation. By 13 July, 10 Jac., 1612, Edward Musgrave, of Abbeyhouse, alienated his half messuage, called the Broomhill, to Robert Smith, whose daughter Jane married John Joplin. This J. J. seems to have had

This acquittal, and the dropping of all further proceedings against any of the parties implicated, appears to have arisen from the two following considerations:—The first is, *the absence of all corroborative evidence*. Several parties, as witnesses, were, indeed, examined; but nothing was elicited except the fears and rumours of the neighbourhood, about two troops of horse in arms, and two men, who, they said, they had heard had appeared in glittering arms, on horseback; and, that one Joseph Hopper, who, it seems, had been some time from home, was supposed to be one of them. Joseph Hopper himself was examined, and said, “he had by her two sons, Thomas and Ralph. Ralph died in 1635, and had one son, John, aged 1 year and 8 months—said to possess 1 mess. and 3 acres, value £2. Broomhill is in the chapelry of Ebchester. It is probable these Joplings, or Joplins, for the name is evidently the same, like the Anguses, had one original, the traces of whom the lapse of years has obliterated, and that the descendants became distinct families. The first mention of the name in the Hexham church-book, after the record of the baptism of John Joplin and his wife Ann, is that of Andrew Jopling, as subscribing £10, along with Mr. Ward and others, for the support of a regular ministry. Surtees mentions an Andrew Jopling as a freeholder of Satley, in 1687. This is the ancestor of the present Baptist family, as far back as can at present be traced. It is probable, as already hinted, that he was related to the above John Joplin, but what that relationship was, we are altogether unacquainted with. We know nothing of the descendants of John; but Joseph the son of Andrew, born probably about 1658, is said to have married Deborah, only daughter of Henry Angus, of Raw house, by whom he had three sons, Joseph of Satley, Caleb of Hett, and Silas of West Butsfield; also four daughters Sarah Willey of Waterhouses, Hannah Teasdale of West Butsfield, Deborah Watson, of the same place, and Mary Annesley of Durham. It is said, by tradition, that Mrs. Deborah Watson perished, among the snow, one Lord’s day morning, in returning from the meeting. It was an ordinance day. She was mother of Adah, wife of Mr. Michael Garthorn, of Hamsterley, oldest son of Mr. Michael Garthorn, of New Raw.

been abroad five weeks in Ireland, to see some friends there; but he had not acquainted his wife with his intention, as he knew she would be unwilling for him to go." He also declared, that "he knew not of any neighbours that were abroad." Hopper's evidence was confirmed by one who had seen him in Ireland, and had returned with him. "Thus," says Surtees, the historian of the county of Durham, "the two troops of Anabaptist horse, and the men who forded the Derwent with glittering swords, are reduced into—Joseph Hopper, who took a five week's jaunt to Ireland, and had reasons for not informing his wife."

The other reason of acquittal *was the failure of Elrington's evidence in the case of certain gentlemen, whom he had accused of being connected with the plot.* Four were accused—Sir Henry Witherington, of Northumberland; Edwd. Fenwick, of Stanton, Esq.; Tim. Witherington, Esq., Holmside; and Capt. Lilburne of Sunderland: the two last were detained in custody for three months, and were then liberated, from want of the slightest evidence to criminate them. Mr. Neele, one of the magistrates, to whom Elrington had given the information, in defending the Bishop of Durham, himself, and his fellow magistrates, against the insinuation of some, that they had not taken sufficient pains to obtain evidence against Joblin, thus affirms respecting the matter: "I am sure, we did not save Joblin. I am confident that Judge Twisden, in his heart, is of this opinion; and I think my lord, (the bishop), is bound in conscience, in regard to his country,—to demand of the judge, whether any justice could have given other verdict on that evidence." After referring to the failure of other evidence attempted to be brought forward, Mr. Neele adds, "If Elrington's evidence will serve single, how 'scapeth the great persons in Northumberland that he accused?" Mr. Surtees himself concludes thus, respecting the ac-

cusation: "After all, Elrington seems to have been an infamous scoundrel; who, finding his audience had itching ears, accused every one who leaned to the Presbytery, of participation in the plot."

It is a pleasing consideration, thus to be able to rescue from infamy, the fair name of our fathers and predecessors in profession and the ministry; and for this we are deeply indebted to the careful researches of Mr. Surtees, and his impartial remarks on the whole matter. It is well to be approved by those who themselves deserve approbation. As to Elrington, his name stands connected with a genus that have never been an honour either to themselves, the church, or the world. Judas stands prominent as the first of the genus, in the early annals of the Christian church. Elrington stands also prominent in the list, and it would have been well for mankind if he had been the last.*

* It is a matter of regret that in some histories of Durham, &c., where this conspiracy is referred to, no notice is taken of the acquittal of the parties. This is the case in the *Hist., &c.*, by Parsons and White of Leeds, 2 vol. pages 108, 109. It was there the writer first met with the incident, and felt unable to disprove the accusation, until he was kindly favoured with Mackenzie and Dent's history of Durham, and also with the still more elaborate and satisfactory history of the county by Robt. Surtees, of Mainsforth, Esq.

CHAPTER II.

Effects of the Act of Uniformity.—Baptist Ministers excluded.—Gabriel Camelford.—George Larkham.—Henry Blacket's rescue.—Hexham.—Plague of London.—Persecutions.—England—Scotland.—Pentland Hills.—Mackail.—Clarendon.—Tottlebank.—Conventicle Act.—Hexham.—Hawkshead Hill.—Torver.—Death of Charles II.—James II.—Review of the reign of the Stuarts.—Sedgemoor.—Executions.

THE remark is trite, that great effects often proceed from very small causes ; but no remark is more truly verified in the history of the world and the church of God. The passing of the Act of Uniformity,* May 19, 1662, and which was carried into execution August 24, the same year, was a circumstance which, however little it might be noticed by the politicians of Europe at the time, has had a material effect on the destinies of Britain, and, we may add, on those of America, and even of the world. It had an especial and immediate effect on the state of religion in England. If it did not lay the foundation of Dissent, it, at least, deepened and greatly widened that foundation, and has, at length, erected a stately fabric, in harmony with which, its later, but not less splendid edifice—Methodism—is diffusing its influence and its

* The terms of this act were, "All ministers shall be ejected from the Established Church who cannot declare unfeigned assent and consent to the Articles of the Church of England, and of every thing contained in the Book of Common Prayer; and also, that will not declare on oath, that it is not lawful on any pretence to take arms against the King, &c." Some of those who framed this act, were among the first to break the latter part of it, at least when their own views and salaries were concerned, only twenty-six years afterwards, on the expulsion of King James II., in 1688.

blessings, not only throughout Britain, but even to the utmost limits of the habitable world. "The wrath of man shall praise him."

It is rather remarkable, that among the two thousand and upwards that left the established church at this time, there were nearly thirty Baptists, and, among these, we find the names of four persons, referred to in the letters of the church-book at Hexham:—Mr. Henry Jessey, Mr. John Tombes, Mr. John Skinner, and Mr. Paul Hobson. The labours of these, however, were confined to the south, and we are only acquainted with one individual, among the ejected, whose labours blessed the north. This was Mr. Gabriel Camelford, of Stavely, in Westmoreland, who, in 1669, became pastor of the church at Tottlebank.

There was, however, another of the Nonconformist ministers, who, if not a Baptist, was yet closely connected with them; and who tended, in a great degree, to originate one of their churches, and discovered much brotherly kindness to others. This was Mr. George Larkham, of Cockermouth, already referred to, from whose memoranda we have taken the only authentic information of the origin of the church at Broughton, to which his own labours had greatly conduced. Both Mr. Larkham and his father at Tavistock were among the ejected ministers of 1662.* We shall have occasion to

* It is worthy our notice, that, generally speaking, in most secessions from established churches, till of late years, there have been few that have seceded from an establishment *as such*. This was evidently the case with the majority of those who left the church in 1662. It appears that had they been allowed to carry on divine worship, according to their different views, as regards prayer, baptism, &c., they would have remained in the church. This was the case even with some of the Baptists. It has only been in consequence of the prevalence of right views of the spiritual character of the Saviour's kingdom, that, among almost all parties, the sentiment is progressing---that ecclesiastical establish-

mention Mr. George Larkham, of Cockermouth, afterwards; but, in the meantime, we are led to notice a few interesting circumstances respecting an individual, who for nearly half a century, from about this time, became an eminent instrument, in assisting Mr. Ward on the Derwent, and of extending the cause to his own residence, on the banks of the Wear.

Mr. Henry Blacket of Bitchburn, near to Bishop-Auckland, County of Durham, was born at Dublin, October 23rd, 1639. Who his father was,—whether he was a native of Ireland, or only a sojourner there, we are not informed. The only thing we know with certainty, is, that he left Dublin, with his family, on the eve of what is usually called the Irish Massacre, 23rd October, 1641, when Henry had completed his second year, and that he then came to England.

The circumstances connected with the escape of Mr. Blacket and his family, are rather interesting. The servant in the family was a catholic, and had become acquainted with the design of her party, to attack the Castle of Dublin, on the day referred to. Being thus made alive to all the horrors that were likely to ensue, she felt distressed on account of the pious people with whom she lived, and particularly on account of the infant Henry, with whom she had usually slept, and to whom she was, in consequence, warmly attached. In putting him to bed on the evening of the 22nd of October, she felt that the measures taken for his safety were much more detrimental to real religion than favourable to it—that they have been the fruitful source, in all ages, of religious, and, in many instances, of civil persecution and bloodshed—that pecuniary support, and superiority of civil privilege, being given to one favourite party, among the many into which religion is divided, is the most efficient way, to make one portion of society injure another; cause disaffection to the government; and promote alienation of feeling, in the mass of the community; instead of that endearment that ought to blend together the various links of society.

ber, she was seen to weep over him, and overheard to say to him, as she most tenderly embraced him, "My dear Henry, farewell, I shall never sleep with thee again!" Henry's parents being informed of this, by those who had overheard the unusual and bitter wailing of the girl, called her, and affectionately and anxiously enquired the reason of her grief. She hesitated. Fear for her own life, fidelity to the party she was connected with, affection for the family she served, and warm attachment to her little charge, all these combined, wrought powerfully within her throbbing bosom, and, at length, humanity and endearment triumphing over her religious scruples and bloody fidelity, she divulged the Roman Catholic secret of the intended attack on the Protestants of Dublin next day. On hearing this awful disclosure, Henry's parents determined to leave the Irish capital forthwith, and to embark, as soon as possible, for England.* They did so; but where they landed, or settled, is not known. It is probable it was the North of England. The name is borne by several families that live in the neighbourhood of the residence of Henry in his advanced years, when he became known as a minister of the gospel. Some, also, of his descendants, in the same vicinity, have, intermingled in their veins, both his blood and that of the Scottish fugitive, Angus, that left his home from the persecuting fury of Cardinal Beaton, in 1546.

1663.—At the time when Elrington lodged his information against the church under the care of Mr. Ward, Mr. Henry Blacket was in his twenty-fourth year. He is said, when he died, in 1705, to have been pastor of the church on the Derwent and the Wear, upwards of forty years. Such being the case, it must have been

* This circumstance is narrated by Mr. Charles Whitfield, in his printed circular letter of the Northern Association, to the different churches, in 1801.

about the present period of our history that he would be ordained as co-pastor with Mr. Ward. When he was converted to God, or by what means, or when, or how, he became a Baptist, and acquainted and connected with Mr. Ward, neither history nor tradition informs us. His name is scarcely ever mentioned, in the records of the church over which he was bishop, the entries of which are few, after the period of the Restoration. But though his name is rarely mentioned, in any of the old documents of the church, he still performed an important part, in sustaining and handing down the cause to future generations. We shall have occasion to notice him again, at the termination of his useful career, at the beginning of the eighteenth century.

1664.—During the five following years, we have few entries, as just now intimated, in the church-book of Hexham, and little information from any other quarter. The years themselves were, however, very eventful, in the history of Nonconformity, in the country. In the year 1664, an act was passed for suppressing seditious conventicles. It enacted banishment for not going to church, and death, without benefit of clergy, on return; and any one going to a place, where there were five or more persons, on pretence of worship, distinct from the Church of England, should suffer, for the first offence, three months imprisonment, and be fined five pounds; for the second offence, six months, and pay ten pounds; and for the third offence, banishment for seven years. The working of this act was intrusted to single magistrates, without a jury, the oath of the informer being deemed quite sufficient.* Such is one of the awful *benefits* of an established church, when its *power*, to enforce uniformity, is equal to its *disposition*.

* Ivimey's History, Vol. i., page 335---355. Crosby, Vol. ii., page 185---204.

This year, at Aylesbury, in Buckinghamshire, two houses were converted into a gaol—the prison-house being too small. Sentence of death was passed, likewise, on ten men and two women, and would have been carried into execution, had it not been for the interposition of Mr. William Kiffen, of London.* Mr. Benjamin Keach, a Baptist minister, was pilloried in two different towns, for his having written a child's primer, or first book, in which were asserted believers' baptism, and a belief of the millenium. The people met now at midnight; but even then they were disturbed, but never made any resistance. This was the case, generally speaking, with the Independents, Quakers, Baptists, and others, at this woeful period of the history of our beloved country.

1665.—In 1665, came to London, that awful scourge, the plague. Eight or ten thousand persons died in a week; the grass grew in the streets; the rich and the clergy fled; the middle classes, the poor, and the Nonconformist ministers were left behind; and, to improve matters, the head of the church, the profligate Charles, and the able, but, as it happened in the end, unwise Clarendon, imposed on the Nonconformists, the Oxford, or Five Mile Act. This act prohibited any minister coming within five miles of any city or corporation. The sufferings of the Dissenters were now extreme; but they remained true to their principles.

1666.—In 1666, Scotland suffered severely, in resisting conscientiously the imposition of Prelacy. Goaded

* Mr. Wm. Kiffen was a Baptist minister in London, and a rich merchant. He was, on account of his wealth and liberality to the king, rather a favourite at court. It is said, the king sent to him one day for a loan of £40,000. Mr. Kiffen, knowing he would have to lose it all, if advanced, sent to his majesty a cheque for £10,000, saying, as it was not convenient to send the loan of the whole sum, he had sent *this* as a present; and thus, said Mr. Kiffen, I saved £30,000.—*Ivimey's Life of Kiffen*, p. 54.

to madness, the people rose against their oppressors; but though, in some instances, successful, they were routed on the Pentland Hills, and found the truth of the saying, "they that take the sword, shall perish by the sword." Among the prisoners taken, was the distinguished Hugh Mackail, who died in a manner so triumphant, as was perhaps never exceeded by mortal.* The sad calamity of the fire in London took place this year, and in the following year the great, but revengeful Clarendon, was banished. The day of calamity came to him, which he had brought to thousands.

The removal of Clarendon, and some influential prelates, from the councils of the king, tended to the grant-

* The battle of Pentland Hills was fought 28th November, 1666, between the Scotch Covenanters, under Colonel Wallace, and the king's troops, under General Dalziel. About fifty of the Covenanters were killed in the engagement, and as many were taken prisoners. Hugh Mackail was not in the fight, though with the Covenanters' army a short time before. He had, however, previously to this, given offence to Archbishop Sharp, and his death was determined on. His leg was put in the boot, and seven or eight successive blows had crushed the flesh and sinews to the very bone. Thrice more the wedge was driven in, till the bone itself was shattered, and a heavy swoon succeeded. He was afterwards condemned to die. His last speech is inexpressibly sublime in its conclusion. "And now I leave off to speak any more to creatures, and turn my speech to thee, O Lord. And now I begin my intercourse with God, that will never be broken off. Farewell father and mother, friends and relations; farewell the world and all delights; farewell meat and drink; farewell sun, moon, and stars; welcome God and Father; welcome sweet Jesus the Mediator of the new covenant; welcome blessed Spirit of grace, and God of all consolation; welcome glory; welcome eternal life; welcome death. O Lord, into thy hands I commit my spirit, for thou hast redeemed my soul, Lord God of truth." "Till the records of time shall have melted into those of eternity," says the historian, "the name of that young Christian martyr will be held in most affectionate remembrance and fervent admiration."---
Hetherington's History of the Church of Scotland, page 137.

ing of some degree of indulgence to the Nonconformists, which they endeavoured to improve, by increased diligence in their high and holy vocation as Christians. This was the case in the north of the kingdom, as well as elsewhere, and several churches, at this time, appear to have sprung into existence.

1667-1670.—Amongst other churches, dating their commencement about this time, was one at Tottlebank, near Ulverstone, in the North of Lancashire, which was formed, August 18th, 1669, probably under the preaching of the gospel, by Mr. Gabriel Camelford, late of Stavely, Westmoreland, already mentioned. The following is the account giving of him by Palmer. "Stavely chapel, in Westmoreland, on the borders of Lancashire, Mr. Gabriel Camelford." After his ejection, he was a very useful preacher in the parts adjacent, and was an instrument in converting many, particularly in Furness-Fells, beyond the Sands, who afterwards formed themselves into a dissenting church, upon the plan of mixed communion (being partly Independents and partly Baptists), on this remarkably catholic principle, "We declare ourselves willing and ready to receive into our communion all who love our Lord Jesus Christ in sincerity," &c.

That this was the church at Tottlebank, appears not only from the situation described, but from the farther remark, "Of this church Mr. Sedgfield was pastor, for upwards of forty years; and it continued upon the same catholic plan." "This account," he adds, "was communicated by a son of his, Mr. John Sedgfield of Frome, who was himself a member of this church, and had personally known some of the aged members, that were converted, by the ministry of Mr. Camelford."* Mr. Sedgfield was minister of Tottlebank, from 1725 to 1765.

* Palmer's Nonconformists' Memorial, Vol. ii.

The account given of the formation of this church, is the following: "The 18th day of the 6th month, called August, 1669, a church of Christ was formed in order, and sat down together, in the fellowship and order of the gospel of Jesus Christ, at the house of William Rawlinson, of Tottlebank, in Coulton, in Furness. There were present, and assisted, Mr. George Larkham,* pastor of a church of Christ in Cumberland, (Cockermouth) and Mr. Roger Sawrey of Broughton, a member of that particular church of Christ in London, of which Mr. George Coakine is teaching elder. The persons joining themselves, at this time, (were) Gabriel Camelford, Hugh Towers, William Towers, James Towers, Joseph Towers, James Fisher, Henry Jackson." The above named Gabriel Camelford, appears to have been the first pastor, as he is termed, "the teaching elder." In 1670, two deacons were elected, William and James Towers. Such was the basis of the church at Tottlebank, but the cause in the neighbourhood did not stop here, it extended farther to the north, and, in a few years, the nucleus of another church was formed, at Hawksheadhill and the vicinity; but we must now review the progress of the cause on the banks of the Tyne.

1671-1674.—We are thus led onwards to the year 1674. At that time the section of the church under the care of Mr. Richard Ord, appears to have sunk into a very low condition, having much neglected the assembling themselves together for mutual edification. This might, in part, have arisen from the persecutions which, at that time, prevailed throughout Britain, owing to the in-

* This evinces the interest these two good men, Mr. Larkham and Mr. Camelford, took in each other. They had, probably, known and loved each other when ministers in the Establishment, and now, seven years after their ejection, they meet---the one at the ordination of the other.

creased stringency of the Conventicle Act,* by a new bill on the subject, 11th April, 1670, wherein it was enacted as follows: "The preachers or teachers in any Conventicle, shall forfeit twenty pounds for the first, and forty for the second offence; and all, who knowingly shall suffer any Conventicles in their houses, barns, &c., shall forfeit twenty pounds," &c. The justices of the peace, on the oath of two witnesses, had power to distrain for the fines; and, by some of them, this was done with the utmost rigour, although such doings were as much opposed, by the popular feelings, then, as, in more modern times, when similar distrains have been imposed for church rates.†

* In addition to this act, and that of the Act of Uniformity, there were other three acts passed this reign, which tended much to annoy and deeply to irritate the Nonconformists---the men whose honesty would not allow them to be hypocrites---these were, 1st, The Corporation Act, passed in 1661, that no person should be elected to hold an office in any Corporation that had not taken the sacrament according to the rites of the Church of England. 2nd, The Oxford Act, in 1665, prohibiting any ejected minister from preaching within five miles of a corporate town, or his former benefice. 3rd, The Test Act, in 1673, by which heavy penalties were levied upon any that should accept of any office of trust or profit, without receiving the sacrament according to the rites of the Church of England. The act of Uniformity still remains. The act of Toleration removed the Conventicle and Oxford acts, and the Corporation and Tests acts were removed in 1828.

† Mr. Ivimey has preserved a document printed at the time, in which are detailed several very affecting accounts of the doings of certain magistrates, arising from this and other acts at this time. "Many person were fined for assembling in the house of John Fen, and some constables were fined £5 each for not assisting Mr. Foster, the justice of the peace. One Battison fined John Burdolf £10. The common people interposed, and the distraint was prevented. He then went to Edwd. Covington's shop, to fine his wife 5s. for being at a meeting. The officers would not distrain, and Battison took away a brass kettle. Then he went to John

Whether this act had any influence on the Baptists in Hexham, or its neighbourhood, in causing them to relax in their religious profession, we have not the direct means of affirming; but we know who has said, that when persecution arises because of the word, there are some at least, who become offended; and when iniquity abounds, the love of many waxes cold. It requires principle of no common order to take *joyfully* the spoiling of our goods.* There might be some of this description at

Spencer's for a fine of 40s., and his shop being locked, the soldiers and other constables were now called in, and bars and hammers were wanted to break open a malt house door, but none of the people would lend any to do so. Fourteen quarters of malt being distrained, no porters would carry it off, saying they would be hanged, drawn, and quartered, before they would assist in that work. Next Lord's day, the fines were doubled on the meeters, as they were called. The first distraint was made on Nicholas Hawkins of 40s., but the officers would not enter, the small-pox being in the house. Michael Shepherd was fined 5s., for not being at church, and 1s. more, for asking who could swear it. The next, Thomas Honeylove, a journeyman shoe-maker, fined 40s., his children being under small-pox, the officers would not enter. Thomas Cowper, a heel-maker, was distrained of wood, three cart loads for a 40s. fine. A poor man, Daniel Rich, was fined 5s., on account of his wife; he had his best wearing coat distrained. John Spencer, a grocer, had his goods distrained for 40s. William Jay, a baker, 5s. Edward Isaac, a blacksmith, was distrained in locks, shovels, and his very anvil, for 40s. Thomas Arthur, a pipe maker, for £5. His door being locked, it was broken open, and goods distrained for £11. Arthur said, 'What shall my children do?' Mr. Foster replied, 'So long as he continued a rebel, his children must starve.' Mrs. Tilney, a somewhat wealthy widow, was distrained for about £40 or £50, for a fine of twenty," &c.---*Ivimey's History of the Baptists*, vol. i., p. 365---376.

* It has been supposed that if 150,000 families of Nonconformists had lost £4 each annually, by fines, &c., the amount would be £14,000,000 extracted from them from 1660 to 1688, besides 60,000 lives that perished, either by imprisonment, banishment,

Hexham, but they appear to have been few; and, whatever were the causes, it is the melancholy fact, that in 1674, there was a sad falling away. They declined, it is said, from their meetings and duties. "They forgot their ROCK, whereon miserable effects ensued."

The good people on the Derwent, however, in the main, preserved their stedfastness, and used every means to reprove and rectify their friends on the Tyne. Their ministers, Messrs. Ward and Blenkinsop, went to Dotland Park, within four miles of Hexham, to meet them, and endeavour to animate them in the good ways of the Lord. The interview had the desired effect. The Hexham people were humbled on account of their condition, lamented their feebleness, owing to the scantiness of their number, and their distance from one another, which prevented their meeting so often as they should. It was agreed, that they should hold another meeting, to carry into effect a more thorough revival.

About this time, they were visited by Mr. Turner of Newcastle, who strenuously urged them to proceed in these measures, and to make all the use they could of the Derwent friends, to raise them from their low state. They did so; and Messrs. Ward, Blenkinsop, and Orde, visiting the distant portion of the members, were well received, and a day was appointed for a general meeting, that they might begin anew to serve the Lord. This meeting took place 27th December, the same year,

or death. About 20,000 Covenanters, in one way or another, were put to death in Scotland. On such a review as this (were we even to deduct the half of the above statements) how can the Church of England raise the cry of persecution against the Romanists? The five years of the reign of bloody Mary and Catholic persecution, were short compared with the twenty-eight years of the persecution of black Prelacy, under the reigns of the bloody Charles and James, to which are to be added about other ninety years, from Henry VIII. to the commencement of the civil wars, in 1642.

and it is said they gave themselves afresh to the Lord, and to one another. Their number was only thirteen, but Messrs. Ward and Blenkinsop declared their satisfaction with them, and pronounced them an orderly church. They all then partook of the Lord's Supper, which was administered by Mr. Ward.

1675—1676.—In the year 1675 two members were added to the above thirteen, and other two in 1676.

In the beginning of the year 1676 one of the members was dismissed to the church at Newcastle. The following is the letter that was written on the occasion : it is the only one of Mr. Orde's that we are acquainted with, which has been preserved from the destroying hand of time.

"To the church of Christ, walking in the order of the gospel, at Newcastle, the poor, late degenerate, and now through grace, revived plant, in and about Hexham, sends greeting,

"Beloved of God and of us, for his sake, we salute you in the name of our King Jesus, praying that, as you and we have received Christ Jesus, so we may walk in him, and may abound more and more to the praise of his rich grace, whereby he hath called us to his kingdom and glory for ever.

"Brethren, we thereby recommend to your care and guard, our beloved sister Margrett Atcheson, who became one with us, in ye year (53); and our sister (to our knowledge) hath walked as becomes the gospel. Sometimes living at Newcastle, and sometimes at Hexham, and this last time also whilst she lived with us, hath had communion with us in the precious ordinances of our Father's house. Her, therefore, (tho' weak) receive, as Christ, hath received us, to the glory of God. Ro. xv. 7. Watching over her, with all tenderness, as becometh saints. So will you answer the law of your relation, and engage us, who are

Signed in ye name
of yt little whole
ye 23d of ye 11th
mo., (75) (23d Jany.
1676.)

Your brethren in ye faith and

fellowship of ye gospel,

Rich. Orde, Michael Adon
Humphrey Hughes, Adam
Stevenson, Robert Ellwood,
John Ellwood."

One was added in 1677, but in 1678 several were excommunicated; one, for deserting the meetings of the church, another, for joining the Quakers, and a third, for becoming a Papist. A fourth was excluded and restored.

In 1678, June 15, a church was formed at Torver, and afterwards known as the church at Hawksheadhill, in Furness-fells, Lancashire, by the joint efforts of Messrs. Ward and Blenkinsop.* Mr. Ward, it seems, had to visit this district once in eight weeks. This was owing, in all probability, to his having to superintend the mines in that district as well as in his own neighbourhood of Muggleswick. Mr. Blenkinsop is said to have been minister of great Broughton, but as his name is mentioned in connexion with Mr. Ward's, in 1774, in the revival of the church at Hexham, it is likely, that he supplied frequently at Broughton at this time. Mr. Camelford's name is not mentioned in the incorporation of the church, nor yet that of Mr. Larkham. The reasons are not stated, and we know of no satisfactory conjecture.

The following is the account given of the formation of this church, from an old copy of its original formation, in the possession of Mr. Harbottle of Accrington, Lancashire, whose father, Mr. Thomas Harbottle, was long pastor at Hawksheadhill:—"In the year of our Lord 1678, and on the 15th day of the 4th month, it having pleased God, by his special grace, to call a people, and raise them up for himself, in measure out of the world, and put them into his holy fear and service, in and about Torver, in Lancashire, who have, the day and year above written, in the presence of and before John

* Torver lies six or seven miles south-west of Hawksheadhill. The latter, would, probably, become the principal station for the church, on the settlement of Mr. George Braithwaite, in 1707, the endowment, which he gave, being in that place.

Ward and Robert Blenkinsop, messengers and elders, from the church of Christ, in Derwentwater-side, in and about Muggleswick park; first giving up ourselves to the Lord and to one another, according to the will of God, promising by help of divine grace, to walk as becometh saints, in the order of the gospel, testifying the same by subscribing their names,—John Dickeson, John Rawlinson, Thomas Braithwaite," &c., up to thirty-one, including not only the original members, but all those added till Feb. 10th, 1723.

In 1680 the name of the last person baptized at Hexham, under the pastorate of Mr. Richard Orde, is enrolled; and the last entry in the church-book, apparently in his hand, is in 1682, 2d. 5mo., and contains the exclusion of one, who was the fifth baptized by Mr. Tillam, but who had given the society much grief and trouble, by a tendency to occasional but excessive inebriation.* How long Mr. Orde lived after this we have no means of knowing, but it seems probable, that after his decease, the Baptists on the Tyneside would enjoy the teaching of Messrs. Ward, Blacket, and others, under the auspices of the Angus family, at the Raw House, or Hindley farms, and at the Juniper Dye House, near Hexham.

1683—1688.—From the year 1682 to 1696 there are no written documents existing, so far as we know, of any of the churches; but, in the meantime, some mighty events were transpiring in the nation, which materially affected the state of religion, from the one end of the island to the other. On the 6th February, 1685, Charles the Second was called to his final account. The event was deprecated by the nation, not from any af-

* In connexion with two names we have two later entries, namely, Ann Ellwood, died 14th 5th mo.; and Adam Stevenson, mort 26th 11th mo., 1682. (26 Jany. 1683.)

fection to this profligate, indolent, base, and cruel-hearted man, but from the fear of a still worse person filling the throne, namely, his infatuated and popish brother, the Duke of York. The Duke, however, succeeded, notwithstanding all opposition, by the style of James the Second, and during the five years of his reign, by craft and cruelty, sought to accomplish the object of his heart, the re-establishment of Popery in Britain. He failed, and was forced to leave the kingdom in 1688, and died an exile in France, in 1701.

We can here scarcely avoid adverting to the lesson taught us, by the working of the Church and State principle, in Britain, under the reign of the Stuart family, during the 85 years they held the sceptre on the British throne. During this period, the operation of the two principles, arising out of the union of Church and State, namely, persecution and resistance, already alluded to, were seen in all their horrors. Persecution, in the star chamber and high court of commission, became so terrific, that resistance became national, and rose to such a pitch as to prostrate both monarchy and prelacy in the dust. The reign of the saints,—as the time of the Commonwealth was sneeringly called,—with all its good and all its evil,—part of which was still a share of Church and State persecution,—gave way to the reign of “strumpets”—a reign the most heartless and cruel in the annals of civilized mankind, from its levying of heavy fines on the poor Nonconformist, for worshipping his God, according to his conscience, either in a house, or barn, a hill, or a dale; and from the bloody but pitiable triumphs it gained over the poor, pious, and deeply persecuted Covenanters, by the battles of Pentland Hills, Bothwell Bridge, Airdsmoss, &c.*—triumphs these

* Airdsmoss was the place where Richard Cameron, from whom the Scottish sect of Presbyterians, called Cameronians, take their

that deepen the blush on the face of one that wears the name of Briton, when he thinks of the Dutch fleet riding, at this very period, triumphant in the Thames,—the French pension of which both king and parliament partook—the suggestion, in the House of Commons, that Milton should be hanged*—the spilling, on the scaffold, of some of the best blood in the nation†—unjustly robbing the poor Nonconformists of their money, and making their dungeons their graves.‡ This reign—this execrable British reign, gave way, in its turn, to the reign of Popery, with its splendid battle of Sedgmoor, and its brilliant results.§ And let us be grateful that

name, fell, July 22, 1681. His head and hands were brought to his father in prison, who was asked if he knew them. Bedewing the faded relics with his tears, he said, “I know them---I know them, they are my son’s---my dear son’s. It is the Lord; good is the will of the Lord.” Bothwell Bridge engagement had taken place 22nd June, 1679.---*Hetherington’s History of the Church of Scotland*, pages 154, 155.

* This suggestion to hang Milton, was made by Sir Heneage Finch, who said, “He deserved to be hanged for being Latin Secretary to Cromwell.”---*Continuation of Sir J. Macintosh’s History of England*, Vol. vi., p. 327.

† This was the case with Lord William Russel, who was beheaded, July 21, 1683; and Algernon Sidney, who perished Dec. 8, the same year.

‡ Such was the fate of Messrs. Delaune, Bampffield, and Ralphson. They all died in Newgate prison. Delaune’s wife and two children perished there likewise. Delaune’s plea for Nonconformity, is reckoned by De Foe, as a perfect book on the subject. He was the Chillingworth of Nonconformity. It is affirmed by their historian, Sowle, that the Quakers were confined by thousands, and that at one time, the whole, or nearly the whole, of their male members were in this condition.

§ The battle of Sedgmoor took place 5th July, 1685. It was a co-ordinate movement of the Duke of Monmouth, with that of the Duke of Argyle, in Scotland, “for the purpose, as they said, of recovering the religion, rights, and liberties, of the kingdom, from

that weak and wicked Popish reign soon gave way, in its turn, to all the glories of the Revolution, the sagacity of William prince of Orange, the magnanimity of the great bulk of the British people, contrasted with the despicable meanness of the kindred, the courtiers, and the divine-right clergy of the poor, deposed, and despised monarch.

All these circumstances considered, we think, had we no farther evidence from any other quarter, that Church and State, however helpful they may be, and should be to each other, are always most so, when each prudently refrains from all political interference with the

the usurpation of James Duke of York, and a Popish faction;" in short, the very purpose for which the Prince of Orange descended on the shores of England, with his Dutch warriors, afterwards in the end of 1688. Argyle and Monmouth both failed, and were beheaded. Their followers were treated with the greatest possible brutality, both in Scotland and England. In the West of England particularly, the butchery under Colonel Kirk and Judge Jefferies was fearful. A number of very pious Dissenters, as well as Church people, had joined the standard of Monmouth. Among others, there were Messrs. Benjamin and William Hewling, sons of a Turkish Merchant, in London, and grandsons of Mr. William Kiffin, Baptist minister, of Devonshire-square, London, already referred to. The narrative of their connection with the Duke, and their executions, is given by their grandfather Mr. Kiffin. They were but young. One scarcely 22, and the other little more than 20 years of age. They were both pious, and much intent on the civil and religious liberties of their country. They died rejoicing in God, and in the goodness of their cause. Lady Lisle also was beheaded for harbouring two persons engaged with the Duke; and Mrs. Elizabeth Gaunt, a Baptist, distinguished, according to the testimony of Bishop Burnet, for her benevolent disposition, was burned at the stake, for giving food and lodgings to one of the insurgents, who afterwards informed of her to save himself. Penn, the Quaker, saw her die. She said, she "died a martyr for that religion which was all love." She laid the straw about her, for burning her the more speedily. The spectators were melted to tears.---*Ivimey, Vol. i., pages 431---461.*

distinct province of the other. This point was, in some degree, gained at the close of the reign of the Stuarts, at the period of the Revolution, and at the accession of the Brunswick family to the throne of these kingdoms. It has been growing, as a principle and an usage, in the British mind and legislature ever since; and that, we assuredly believe, will be one of the brightest days for Britain's welfare, and the world's good, when, by the united voice of the nation, the councils of the imperial senate, and the concurrence of the monarch, its triumphs shall be fully consummated.

CHAPTER III.

Revolution.—Claverhouse and Mackenzie.—General Assembly in London.—Associations.—Northern Association.—Barnoldswick.—Fund at Derwent.—Bristol.—Tottlebank.—Bridlington.—Sir Wm. Sinclair.—Northern Association.—Death of Mr. Larkham.—Death of Mr. Blacket.—Of the leaders of Nonconformity, and Birth of Wesley, &c.—Mr. Blacket's Character, &c.—Hawksheadhill.—Bridlington.—Death of Mr Prudom.—Broughton.—Association.—Bitchburn.—Tottlebank.—Hamsterley.—Mr. Ward's death, &c.—Letters, &c.

1688.—We are now arrived at a most eventful era in the history of Britain—of the World—of the Church—namely the Revolution of 1688. It has been called glorious, and whatever may be said of some of the means to attain it, or the amount of liberty actually realized by it, still we hail it as the dawn of a glorious morning, which, for the benefit of Britain and of mankind, has been advancing ever since, and is still holding on, in its noble career, till it shall reach the perfect day. The idea of toleration, from one man to another, in reference to his conscientiously worshipping his Creator, is doubtless a most impertinent one; but, with all this, we feel grateful for the Act of Toleration. It broke many a fetter. It delivered men from being fined, hanged, and quartered, or having their brains immediately blown out by orders of the Head, of what has been called, "*the poor man's church*"—from the ferreting of his clergy, and the cold-blood butchery of such high-souled warriors as Kirk, Turner, Dalziel, Claverhouse,* and such immacu-

* The following tragic incident will give some idea of this unhappy man, a favourite, unfortunately, of Sir Walter Scott's, but the execration of his country. John Brown was a carrier in the

late judges as Jefferies and Mackenzie.* We hail the Act of Toleration, because it gave rest to the persecuted churches of Jesus Christ, both in England and in Scotland. It happened to them, at this grateful period, as happened to the churches in Palestine, when Saul of Tarsus was converted. The great spring of turbulence in both cases being removed out of the way, rest was the consequence. "Then had the churches rest through-

south-west of Scotland. He was a Covenanter; and his house, lying in a remote waste, was often a shelter to the persecuted wanderers and their ministers. The ferreting curate of the parish informed of him. He was working his fields, and Claverhouse and his dragoons came on him by the dawn of day. After a few ensnaring questions, he was told to prepare to die. He kneeled and prayed. Claverhouse interrupted him, by saying, he was preaching. Brown gave him a look of pity, and said that if he called that preaching, he knew neither what preaching or prayer was, and continued his devotions calmly. When he ended, Claverhouse told the soldiers to fire. They hesitated: they positively refused. Claverhouse, with his own hand, then shot Brown through the head. He then turned to the new-made widow Brown, sitting with one infant in her arms and another at her knee, and asked what she thought of her husband now. "I always thought much good of him, and now as much as ever; but how will you answer for this morning's work?" "To man," said Claverhouse, "I can be answerable; and as for God I will take him into my own hands." He then wheeled off, and the poor widow, laying down her fatherless infant, collected the scattered brains of her husband, and spread her plaid over his remains.—*Hetherington's Hist. of Scot.*, p. 169.

* Sir George Mackenzie, known to the children in Edinburgh, still by the name of "Bloody Mackenzie," was Lord Advocate of Scotland. At the trial of Bailie of Jerviswood, Bailie asked him, "how he could accuse him publicly, when in private he had declared him innocent." Mackenzie replied, "I own what you say; my thoughts then were as a private man; but what I say here is by special direction of the Council." Bailie, then turned to the Justice-General, and said, "My Lord, I trouble your Lordships no farther."—*Hetherington*, page 162.

out all Judea, Galilee, and Samaria, and were edified, and walking in the fear of the Lord, and the comfort of the Holy Ghost, were multiplied."

1689.—The Prince of Orange landed at Torbay, on November 5th, 1688; and the chief parties of the nation flocked to his standard. In the following year, the different religious Dissenters, after being separated from each other for nearly 30 years, began to assemble, in united bodies, in different parts of the kingdom, as well as the Metropolis. Among others, the Baptists held a general assembly of their churches, in London, from the 3rd to the 12th September. This meeting was called by a general letter to the churches, dated 22nd July, preceding. The object contemplated was the state of the different churches—their decays and defects, together with the means of revival. The meetings were to be carried on under the guidance of the following rules. 1. All authority (in the general assembly,) is disclaimed, with regard to prescribing either the faith, or practice, of the several churches; but merely to help, by counsel, or advice, from the Scriptures. 2. In case of differing views and practices, each church to use its own liberty. 3. In case of offences, arising either between churches, or individuals, no offence to be admitted, or debated, till the rule of Christ, Matthew xviii. 15, be attended to. 4. The consent of the particular church, or individual, be had to any thing determined, before it can become binding. 5. That the breviates of the meeting, together with a letter, be sent to the churches. 6. That the messengers to the meeting, be recommended by their respective churches. It was also expected, that a letter, stating its condition, should be sent from each church; and a general epistle, from the assembly, should be sent to the whole of the churches in connexion with it.

During the different days of meeting, after their devotional exercises, a number of questions were debated.

The principal was, whether a public fund, or stock, should be raised, for the support and extension of the cause? This general question being answered in the affirmative, resolved itself into the three following. **FIRST.** *How to raise it?* In answer to this, it was resolved to do so—1st. By voluntary free-will offerings, or donations. 2nd. Weekly subscriptions of a penny, or upwards, according to ability. 3rd. That collectors in each church be appointed. 4th. That nine persons, in London, be nominated, to receive the collections, &c. **SECOND.** *To what uses the fund should be appropriated?* 1st. To assist poor churches to support their pastors. 2nd. To send out evangelists to preach the gospel where it has, or has not, been preached, and to visit the churches. These to be sent from two churches or more. 3rd. To assist gifted members in attaining Latin, Greek, and Hebrew. **THIRD.** *How secured?* By a quarterly account sent from the nine collectors in London, to one church in each county, in order to make known the state of the fund to all the others.

A number of other useful questions were debated, and a general epistle sent to the different churches. The committee of nine, in London, was chosen, two being appointed as receivers. A general fast was fixed for the 10th October the same year, 1689. The next annual meeting to be held in London, June 9, 1690.

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* *The subjoined is a list of these Associations.*

LONDON, MIDDLESEX, ESSEX, AND KENT CHURCHES.

Theobalds,	Virginia-street,	Richmond,
George-yard,	Wapping,	Turnham Green,
Devonshire-square,	Limehouse,	Maze-pond,
Moorfields,	Horseley-down,	Sundiweeke,
Joiners' Hall,	Winchester-house,	Hatfield-heath.
Houndsditch,	Mile-end,	

SOMERSET, DORSET, WILTS, GLOSTER, AND BRISTOL.

Taunton,	Penston-evil,	Melksham,
Bridgewater,	Frome,	Bradford,
Croscob,	Sarum,	Southwick,
Hallatrow,	Warminster,	Malmesbury,
Hatch,	Sedghill,	Nenfield,
Kilmington,	Westbury,	Sudbury,
Dunster,	Devizes,	Broadmead,
	Calne,	Fryers.

ABINGDON, &c.

Abingdon.	Oxford.	Maidey Hampton
Wantage.	Farringdon.	Gres.
Longworth.	Fenstock.	

NORFOLK, SUFFOLK, &c.

Norwich,	Sudbury,	Debach,
Pulham,	Wisbeach,	Colchester.

THE WESTERN ASSOCIATION.

Plymouth,	South Molton,	Malwood,
Love,	Tiverton,	Lyme,
Southans,	Exon.	Chard.
Bovey,	Suppil,	

NORTHUMBERLAND, DURHAM, YORKSHIRE, &c.

Newcastle,	Pontefract,	Egremont,
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Kensworth,	Hampstead,	Harlow,
Eversholt,	Sutley,	Tring.
Perton,		

STEVENTON, &c.

Steventon,	Haddenham.
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WORCESTER, WARWICK, HEREFORD, LEICESTER, &c.

Broomsgrrove,	Hereford,	Hook-Norton,
Warwick,	Tewkesbury,	Alcester,
Dimock,	Moreton,	Kilby.

SOUTH WALES, MONMOUTH, &c.

Langoven,	Blaen-y-wern,	Creig-yr-alt,
Abergavenny,	Golchon,	Llanvabon.
Lanwenarth,		

CARMARTHEN ASSOCIATION.

Ynys-vach,	Rushacre,	Sandywrt.
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HAMPSHIRE ASSOCIATION.

Christchurch,	Ringwood,	Whitechurch.
Southampton.		

out all Judea, Galilee, and Samaria, and were edified, and walking in the fear of the Lord, and the comfort of the Holy Ghost, were multiplied."

1689.—The Prince of Orange landed at Torbay, on November 5th, 1688; and the chief parties of the nation flocked to his standard. In the following year, the different religious Dissenters, after being separated from each other for nearly 30 years, began to assemble, in united bodies, in different parts of the kingdom, as well as the Metropolis. Among others, the Baptists held a general assembly of their churches, in London, from the 3rd to the 12th September. This meeting was called by a general letter to the churches, dated 22nd July, preceding. The object contemplated was the state of the different churches—their decays and defects, together with the means of revival. The meetings were to be carried on under the guidance of the following rules. 1. All authority (in the general assembly,) is disclaimed, with regard to prescribing either the faith, or practice, of the several churches; but merely to help, by counsel, or advice, from the Scriptures. 2. In case of differing views and practices, each church to use its own liberty. 3. In case of offences, arising either between churches, or individuals, no offence to be admitted, or debated, till the rule of Christ, Matthew xviii. 15, be attended to. 4. The consent of the particular church, or individual, be had to any thing determined, before it can become binding. 5. That the breviates of the meeting, together with a letter, be sent to the churches. 6. That the messengers to the meeting, be recommended by their respective churches. It was also expected, that a letter, stating its condition, should be sent from each church; and a general epistle, from the assembly, should be sent to the whole of the churches in connexion with it.

During the different days of meeting, after their devotional exercises, a number of questions were debated.

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in a former page.* Be this, however, as it may, it is certain, that district associations, in connection with the annual General Assembly, in London, were formed in the year 1691; and with regard to the northern churches, it seems certain, that they had met in association, in 1690, as in the questions debated, in that association of 1707, we have the following statements. In answer to one question, it is said, "See farther, in answer to a question relating to this subject, answered in 1690;" and to another query it is mentioned, "To which we refer you to a query of the like nature, debated and answered in 6 heads, by the messengers of the churches, 1690." It seems then a fair inference, that the Northern Association was formed that year, in imitation of the General Assembly, in London, the year before.

The association of the northern counties was composed of six churches,—one in Yorkshire, Pontefract; one in Lancashire, Wolverstone (Ulverstone) Tottlebank; (probably including Hawksheadhill and Torver); one in Durham, Bitchburn, including Muggleswick and Tyne-side; and two in Cumberland, Egremont and Broughton.

Of Egremont and Pontefract nothing is known, as yet, by the writer. There are, however, two other churches, the names of which we might have expected would have been connected with the Northern Association, namely, Warrington, or Hill Cliffe, in Lancashire, and Barnoldswick, in Yorkshire. As to the former, as we have seen, it was in existence in 1653. It is also mentioned among the list of the churches of 1689, and

* Perhaps a reference is made to a meeting of the pastors and elders of the Baptist churches, in London, and the country, assembled in London, in 1677, in order to form a plan for an orderly standing ministry. A Circular Letter, in order to this, had been issued, in 1675. This letter was signed by Daniel Dyke, William Collins, and William Kiffen. Owing, however, to the unsettled state of the nation, little appears to have been effected till after the Revolution.—*Ivimey, Vol. i., pages 414—429.*

1691, by the General Assembly; but is not in the list of the associated communities. As to Barnoldswick, it is supposed to be the oldest church in Yorkshire; and, this is probable, as it is affirmed, it had fifty-six members in 1698, when it becomes first known. What were the numbers of the church at Pontefract, we have not the means of knowing; probably as many; and as to its antiquity, it could not have been far apart from that of Barnoldswick. Of this, however, at present, we are certain, that these are the oldest churches in Yorkshire, with which we are acquainted.*

Great zeal was manifested at this time, on the part of our forefathers and predecessors, in endeavouring to gain the object of these associations—*A fund for the support of the ministry, in the denomination, throughout England and Wales.* Having but lately escaped from the horrors of severe and long-continued persecution, they seemed willing to devote themselves and their all to God. Among others, this feeling was conspicuously seen, in the case of both the ministers and members of the church on the Derwent, &c. It was about the time of the formation of the association in the north, that Mr. Ward made out an instrument, by which he put into the hands of certain trustees £100, for the support of a regular ministry in the church, after his decease. The example of the minister was followed by many in the church, so that the sum subscribed, to be given either immediately, or afterwards, amounted to £346; a goodly sum indeed, when the value of money, at that time, is taken into account, and

* It is probable, that the first church in Bacup, united with Cloughfold, in Rossendale, Lancashire, came into existence about the same time as Barnoldswick. Its first ministers were, Messrs. Mitchell and Crosby. Several churches sprang out of this, particularly Rawdon and Heaton, near Bradford, Yorkshire; also Gildersome, Hartwith, with Salendine Nook.

also, that most of the donors were persons in but comparatively lowly circumstances.* The effects of this zeal, for the good of the cause, is felt at the present time, in the support of the ministry of the gospel, in the midst of a comparatively scanty population, on the banks of the Tyne, the Derwent, and the Wear.

1695.—The general assemblies, in London and Bristol, continued till the year 1695, when they seem to have been discontinued in London. The Western Association much lamented the indifference of the metropolis, and held on their own path with little diminution of vigour. The estate left in 1686, by Mr. Edward Terril, to the pastor of the church in Broadmead, Bristol, laid the foundation for the Bristol Education Society, through the medium of which, so many eminent men have been fitted for extensive service and usefulness, in the church and the world. The ministers were educated privately, till 1710, when Mr. Caleb Jape was chosen by the church in Broadmead, to assist Mr. Kitterall, then pastor, and to educate young men for the ministry. Crosby, the Baptist historian, apologizes for the London churches, the sum of which apology is as follows: The inconvenience attending the General Assemblies, &c., on

* *The following are the parties and sums collected on this occasion :—*

John Ward (in time)	£100	Brought forward	£241
George Johnson (said to be lost)	50	Thomas Wheatly	20
Stephen Walton	15	Mary Walton	10
William Greenwell	20	Nicholas Teasdale	10
John Scarth	1	Andrew Jopling	10
John Rawling	20	John Orde	10
Joseph Hall	20	John Usher	5
Robert Atkin	10	John Hodgshin	10
William Nicholson	5	Mary Johnson	30
	£241		£346

These are said to be the subscriptions of brethren and friends belonging to the church, frequently meeting at Bitchburn, and took Date February 2, 1697-8.

account of the great distance of some, &c.; this induced them to meet together, in smaller companies, at appointed times, and then to communicate by letters, to those at a greater distance, respecting their proceedings and agreements (resolutions).

We have none of the minutes of the Northern Association, till the year 1699; but some circumstances connected with the associated churches require, in the meantime, to be noticed.

In the year 1695, the church at Tottlebank had a new pastor placed over it, in the room of Mr. Gabriel Camelford. At what time Mr. Camelford died, we are not informed, but in the records of the church at Tottlebank, we have the following entry: "In May, 1695, Mr. David Crosby was chosen to take the oversight of the church, and there were set apart, by prayer, as helps in government, Mr. Roger Sawrey, William Braithwaite, and William Robinson." If Mr. Camelford lived till this period, he must have been connected with the church for about twenty-six years. Nothing is said of his age or death, either in the church record at Tottlebank, or by Palmer, in the Nonconformist's Memorial.

1698.—The church at Bridlington, Yorkshire, came into existence, in the year 1698. The circumstances leading to this, we are told, were the following: "Tradition informs us, that a farmer in Scotland, who before he would have his child sprinkled, expressed to his pastor his doubts respecting Infant Baptism, and not obtaining satisfaction on that head, he visited London, and was there baptized, by immersion, on a profession of his faith in Christ. On his return to Scotland by sea, a storm drove the vessel into Bridlington Bay, where they put on shore for a day or two. Here, meeting with Mr. Robert Prudom, and conversing with him on the subject of Baptism, Mr. Prudom was convinced of

the truth of Believers' Baptism, and was himself baptized, and began the interest at Bridlington."*

Whatever may be said of this tradition, it is certain, that Mr. Prudom does not allude to it, when referring to his experience at this time, in an appendix to a work of his entitled, "Truth unveiled by Scripture light." He says, "I do remember, that after God had fully convinced me of the ordinance of Believers' Baptism, I went a great many miles to come under the ordinance; but the person to whom I went, not being able to give me a satisfactory account of his regular admittance as an administrator, I was constrained to return unbaptized, although, at that time, I had a very great desire to be a partaker of that despised ordinance."† It is not always wise to hazard conjectures;

* Baptist Magazine for 1821, p. 196. The above tradition is related by the late Mr. Isaac Mann, of Maze Pond, London, who was originally a member at Bridlington, and must have been well acquainted with many of the old members of that church, from whom, doubtless, he must have had the tradition. We, however, have no trace of the fact in the history of Believers' Baptism in Scotland. The nearest approximation is the case of Sir William Sinclair, of Kiess, in Caithness, of whom it is said, that he lived in the early part of the 18th century, was immersed in England, came home, preached the gospel, immersed believers, formed a Baptist church on his own estate, and, notwithstanding his rank, suffered much persecution. But the case of Sir William was, probably, much later, as Mr. Maclean says, it was a little prior to 1765. His notions were rather singular—he observed the passover, before the Lord's Supper, and after it he girded himself with a towel, poured water into a bason, and washed the disciples' feet. He died several years ago, (this was written in 1795) at Edinburgh, when it is said, all his adherents, excepting one, returned to the Kirk.—*Rippon's Register*, Vol. ii., page 361. But Mr. Johnson, in his Circular Letter of the Scottish Union, mentions that Mr. Peter Grant, of Grantown, heard him preach, and was pastor of the church formed by him, as specified by himself, in his Journal, July, 1829.

† Circular Letter of the East and North Riding Association for 1843, page 2.

but as Mr. Prudom does not mention, either who convinced him of Baptism, or who baptized him, it may not be improbable, that the person who convinced him, was the Scotch stranger—the person to whom he had applied for Baptism, might be some Baptist who had come to his neighboured, holding the view that the administration of Baptism was not confined to office; but from the views of order entertained by Mr. Prudom, he refused to be baptized by the stranger, and, probably, might do as the Scotch farmer had done before him, and, perhaps, recommended to him, went to London, and was baptized by one of the London ministers. Tradition actually says, he was baptized by Mr. Benjamin Keach.

At what period this took place we are not told. It must, however, have been a few years before 1698, when the church was formed, as the original members were twenty-five. The ministers present at the formation of the church, which took place on the 16th September, were Mr. Richard Pitts, of Newcastle, and Messrs. Ward and Blacket, of the church at Muggleswick and Bitchburn. On the 18th, when Mr. Prudom was chosen and ordained as pastor, these were assisted by Mr. Henry Wolfe, who was, probably, the minister at Pontefract. Mr. John Oxtoby was, on the same day, set apart ~~as~~ deacon. From the absence of Mr. Turner's name, at this ordination, it is probable, that the church at Newcastle was either deprived of his labours, by death, or that through infirmity, or age, he was unable to attend. The church at Bridlington became immediately connected with the association of Baptist churches in Northumberland, Durham, &c.

1699.—The first meeting of the Northern Association, of which we have any of the minutes and discussions, was in the year 1699. This meeting took place at Newton Cap, near Bishop Auckland, on the Wear, in

the county of Durham. Newton Cap is a farm-house, within a short distance of Mr. Blacket's house, at Bitchburn. It is supposed to have been tenanted at this time, by Mr. Stephen Walton, a relative of Mr. Blacket's, by marriage, and, probably, a deacon of the church. At this meeting a number of important questions were debated. These chiefly refer—to the New Testament, as the rule of Christian faith and practice—anxiety to promote discipline in the churches,—and the due support of ministers. Singing, however, had not as yet become the general practice of the churches; but as to the theory of the question, the members of the churches were left to their individual liberty; only to preserve peace, they were not to make it matter of public debate.

1700.—In the following year, 1700,* the association was again held at Newton Cap. This was the first associated meeting of a new and remarkable century; in the last ten years of which, were formed the Baptists Missions—foreign and home. As if prophetic of this, one of the questions debated was, "What can the church of Christ do more than it does, for an increase of converts?" The substance of the answers was, "A more humble and heavenly conversation; importuning one another to diligence, in attending on public worship; and bringing of the gifts of the church into exercise; family religion, and a greater amount of liberality than hitherto."

1701—1705.—During the five following years, the associated churches held their meetings at Bitchburn,

* Mr. Larkham, of Cockermouth, died this year, December 26, aged 71. Of him it is affirmed, "He certainly was, with regard to Cumberland, Westmoreland, and the north of Lancashire, what Barnard Gilpin has been pronounced to be, in consequence of his labours in Durham, Northumberland, and north-east of Cumberland, "the Northern Apostle."

the residence of Mr. Henry Blacket. In the last of these years, the valued possessor of the house, in which they had long been wont to meet, was called to his heavenly rest. This happened on the 23rd October, 1705, exactly that day sixty-four years, that he had been so singularly preserved from a premature grave, in 1641. He was now in his sixty-sixth year, and had been pastor of the church upwards of forty years.*

A few features of Mr. Blacket's character may be gleaned from a number of verses, written by his successor, Mr. Carr, on the occasion of his death. In these verses he is represented as being a zealous, skilful, and successful preacher. Hence, says Mr. Carr,

"His doctrine oft the heart did reach,
And many a one did gain."

Mr. Blacket is also celebrated for his capacity in governing the church.

"Weep, Zion's children, weep,
Such loss ye rarely knew;
Because, our friend, who's gone to sleep,
Has left but very few
Such spirits here behind,
For rule and government,
As he, who faithfully did mind
His flock, till he was spent."

* Death, had by this time, nearly swept into their graves, most of the great leaders of Nonconformity. The great Dr. John Owen, had died in 1683. Richard Baxter, in 1691. John Flavel, the same year. Philip Henry, in 1696. William Bates, in 1699; and the great and mighty John Howe, in 1705. Owen and Howe had been chaplains to Oliver Cromwell. Milton, his Latin Secretary, died in 1674, the year of the birth of Dr. Watts. John Bunyan had died in 1688, William Kiffin in 1701, and Benjamin Keach followed in 1704. It is remarkable, that while death was removing these Christian heroes of the 17th century, God was raising up others, to carry on the same cause—the great revival-

Mr. Blacket is affirmed, also, to have been very liberal in carrying on the work of God, as he not only preached freely, not needing, from his circumstances, to be supported by the church; but also, kindly, in his own house, on a Lord's day, accommodating his Christian friends, who had come from a distance. There is a traditionary saying of his, frequently repeated, in the family circle of some of his descendents: With reference to his brethren and their horses, said he, "I have room in my stable for your horses; I have room in my house for yourselves; but I have still more room in my heart." Mr. Carr, relative to the same characteristic, thus affirms—

"A liberal-soul had he,
And of great charity;
His spirit noble, good and free,
His deeds did testify.

He kept a house at large,
God's Ark to entertain;
At his own cost and proper charge,
Christ's flock did oft maintain."

With all that was good, however, about him, Mr. Blacket had yet his enemies. Who these were, or what was the reason of their enmity, or the mode of its manifestation, we are not told; but Mr. Carr refers to them in the following stanza,—

"What tho' some men did rage,
Whilst thou on earth did stay,
And all their hellish might engaged,
Against thy gospel day.

ists of the 18th century, and the harbingers of the missionary era, that commenced when they left the stage. Mr. John Wesley was born, in 1703. His brother Charles, in 1708. Lady Huntingdon, in 1708; and George Whitfield, in 1714. The gates of the grave shall not prevail against the church.

Besides his immediate descendants,* Mr. Blacket has left behind him two relics—his portrait, and a part of the old house in which he lived and preached. In the first of these, he appears to have been stout and firmly built, and, probably, of good height. His countenance is manly, accompanied with a happy mixture of the grave and the agreeable. He lived in the age of Bunyan, and wore the costume of that age. The gravity of his aspect is increased, together with the general venerableness of his appearance, by his holding his Bible in his hand.

As to the other relic, it is now an old barn, and is, indeed, an appropriate relic of the days of conventicles, when the religion of Dissent was truly “the religion of barns.” It lies a little more than three miles from Bishop Auckland, and may be advantageously seen in going northward, on the right hand, in passing the splendid railway viaduct over the Wear, and is the most easterly of the offices, attached still to the farm of Bitchburn, in the vale below.†

* Mr. Blacket had one son, named Silas, whose son Henry was married to Mary Walton, by whom he had six daughters. He had also two daughters: 1. Mary, married to Robert Dale, of Bridlington; and 2. Lydia, second wife of William Angus, of Hindley, eldest son of Henry, baptized by Mr. Tillam. She had by him eight sons: 1. Henry, of the Dye House; 2. Joseph; 3. John; both of Dotland; 4. William, of Styford; 5. Jonathan, of Merrishields, or Hedley; 6. Nathanael, near Hexham; 7. Silas, of Redbarns, near Durham; 8. Titus, who died young.

† On entering this barn a few years ago, with a friend, the writer found it had been originally a human habitation. The old fire-place on the one side, and the building up of the old windows on the other, evinced this. Its dimensions are but small, not much exceeding 14 feet by 20. There was nothing within fine to look at. No beautiful choir; no lofty pillars; no lovely window of varied coloured glass, or admirable pictures of ancient patriarchs or apostles. No, nothing of all this; and yet, to the writer,

1706.—Mr. Blacket was succeeded in the pastorate by Mr. William Carr, who had been a Presbyterian, and was a member of the congregation meeting at Horsley, on the Tyne. He had been respectably educated, and for nearly half a century maintained and extended the church over which the Holy Ghost had made him overseer. The queries and answers of the association, held at Bitchburn, in 1706, relative to the election, probation, approbation, and ordination of ministers, were written by him.

1707—1708.—In the year 1707, Mr. Braithwaite was ordained over the church at Hawksheadhill. He is said, to have been born there, in 1681, and was educated at the grammar school of his native place, and at Oxford. He was baptized in London, in 1706, by the Rev. David Crossby, pastor of the church at Cripplegate. Being set apart, by that church, to the ministry of the word, he went to Hawksheadhill, where he purchased for, and confirmed to, the church, the old meeting-house, and burying-ground, with two small fields adjoining. This endowment is one of the main supports of the ministry there at the present day.* The association was held at Bitchburn, in 1707. We are

it was an enchanting spot; and it was so, as a relic of bygone days—the bygone days of the struggles of Nonconformity in this country. The vestiges of oppression frequently convey to the mind deeper and more intense feeling than the vestiges of mere grandeur. The vestiges of oppression are, in some measure, seen in the little lonely glen, where this relic stands. But for the Act of Uniformity in 1662, and other acts of a similar description, in the reign of the profligate Charles the Second, the ministrations of the Nonconformists would not have needed to have been carried on, under the lowly roof and confined walls of an ordinary farm house. Hither, however, from the fangs of bigotry and abused authority, under the guidance of Henry Blacket and others, their cause meekly retired, quietly rested, and slowly, but gradually, grew.

* Baptist Magazine for 1820, page 402.

not informed where it met, during the three succeeding years; but it is probable it was as in past years, and again in 1710, at Bitchburn; and at Bridlington, in 1712. The church at that place, was, at this time, without a pastor, as Mr. Prudom had died in 1708, to the great grief of his people. Messrs. Ward and Carr, of Muggleswick, wrote a very affectionate and consolatory letter to the church on the occasion, giving them advice how to conduct themselves in their bereaved state. This letter is still extant, in the archives of the church at Bridlington. It is, however, too long for insertion in the present narrative, and, besides, gives us no new historical information.

Mr. Prudom was a gentleman of property, and educated a Presbyterian. Besides the twenty-five members, at the formation of the church, in 1698, he had added, during the following ten years, forty-two persons to the church. As already hinted, he was an author of a small work, of 198 pages, entitled, "Truth Unveiled," &c. Mr. Keach, in a recommendatory preface, speaks very highly both of the author and his performance. Mr. Prudom's son David, was for many years a deacon of this church.*

1709—1712.—Mr. James Hepburn, a member of the church, had succeeded Mr. Prudom in the ministry, but was never recognized as the pastor. During his ministry, which lasted four years, seven persons were baptized. At the association, in 1712, Mr. Braithwaite,

* It was in 1710, that the first Baptist church, at Liverpool, was formed, and owned as a distinct church, by the mother church, at Hill Cliffe, Cheshire, near Warrington, already mentioned. A house had been licensed, July 25, 1700, at Everton, Liverpool, by Mr. Daniel Fabius, a physician; and Mr. Francis Turner, of Hill Cliffe, preached and administered divine ordinances.—*Circular Letter of Churches in Lancashire, &c., for 1842.*

of Hawksheadhill, along with others, attended. Mr. Braithwaite preached with so much acceptance to the people, that they gave him a call to occupy the pulpit among them, in order to his becoming their pastor. He accepted the invitation, and was soon after ordained, and remained the successful pastor of this church, till he removed to Devonshire-square, London, in the year 1734.

1713.—In 1713, the annual meeting of the churches was held at Broughton, in Cumberland. It seems that a Mr. Ware, was, at this time, the minister of this church. How long Mr. John Ward continued to visit this neighbourhood, we are not informed, or whether Mr. Robert Blenkinsop—who is said to be the minister of Great Broughton, in 1678—continued to be such till the beginning of the 18th century is a matter equally unknown. It is certain, that the church was without a pastor, in the year 1705; as it is intimated, in the discussions of the association that year, that Mr. Joseph Ware had asked advice from the messengers, whether or not he should accept the call of the church at Broughton. They declined giving advice, for two reasons: 1st. The matters between him and the Broughton church were too intricate to meddle with; and 2nd. Because their advice, previously given, had not been acted on. The case of Mr. Ware, and that of the church at Broughton, are also referred to from 1701 till 1705, as being matters to be brought before the Lord in prayer.

As Mr. Ware is reckoned one of the ministers of Broughton, at this time, and said to be “a very pious man, an acceptable preacher, and much esteemed for his work’s sake,” we may conclude, that he finally settled and died among them, as he is said to have been among the first that were buried in the chapel-yard. From this circumstance, it seems also

evident, that the ground for the chapel-yard, had been but lately acquired, either by gift or purchase, and it is equally probable, that the chapel had been but lately built.

An interesting matter came before the ministers and messengers this year, namely, a point of difference between the church at Broughton and one of its members. Discipline, it would appear, was then carried farther than the church to which any particular individual belonged. He might complain of that church to the association, or the church might complain respecting him. Whether this is, or is not, scriptural, admits of a doubt. Dr. Owen, however, in his "True Nature of a Gospel Church," decides in the affirmative.

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Mr. Crosby, of Tottlebank, who was settled there in 1698, as successor of Mr. Camelford, appears to have either died, or resigned, about this time, as a Mr. Thomas Richardson, from Mr. Joseph Nesbett's church in London, succeeded him this year, and was ordained on the 11th of August.

1715-1716.—In the year 1715, the associated churches

met, for the first time, in Hamsterley—the new meeting-house being completed.* The house was small, and very humble in its appearance; but it was among the first dissenting meeting-houses in the rural districts of the North of England, at this time. Small and insignificant as it was, the men who had passed through the reigns of terror, from 1660 to 1688, would hail it with as much delight as did the Jews, when Solomon dedicated the temple at Jerusalem. Their feelings, however, appear to have been greatly chastened, by the consideration of the struggle of the Pretender, the son of the late king, James the Second, to regain, if possible, the throne of his ancestors; hence, the first matter that they recommended to the contemplation of the churches, is, “The consideration of the great deliverance we have had, from the late threatening judgments of popery and slavery;† and the mercies we still share, through the enjoyment of gospel privileges, under a favourable government; and lest, the *appearing* difficulties of those mercies’ continuance

* Hamsterley is a small village, containing about 300 inhabitants, and the township 600. It, and the vicinity, are chiefly inhabited by small farmers, and rural labourers, &c. It lies on the skirt of the mountainous range, called the English Appennines, and between the lead and coal districts of Durham. The property, when the meeting-house was built, was given, for a nominal consideration, to the Baptist church, for the worship of God, by a Mr. Thomas Dowson, of Brakenhill. Mr. Nicholas Teasdale, was the purchaser, on behalf of the church. The Dowsons and Teasdales were large and respectable families, long connected with the cause at Hamsterley. There are few of either family connected with it now.

† Reference is, doubtless, here made to the design of the late Queen Anne, who died in 1714, and her ministers, guided by Lords Oxford and Bolingbroke, to bring in her brother, the Pretender, in opposition to the settlement of the throne in the House of Brunswick, at the Revolution.

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Mr. Ward had been a member of the church sixty-five years, and a minister, or elder, fifty-two years. It

you do well to consider whether the churches be in a thriving, &c., condition; or in withering, &c., circumstances. As for me, I have had many sad thoughts about the decays, &c., and have had my poor thoughts, with prayers, and tears, exercised with what might be the occasion of it; and have often thought the following things might contribute thereunto, which I humbly offer to your consideration: 1. In neglecting diligent endeavours to live in the constant views of the glory of our Lord Jesus Christ, as God and man, and in his love and grace in the discharge of all his mediatorial offices, &c. 2. Not pressing and reaching forward to higher attainments in grace and the power of godliness, &c. 3. Not continuing to persevere in the first principles of the gospel, &c., with self-denial, &c. 4. Resting on the external parts of religion, &c. 5. Too much love of self, and this perishing world, &c. 6. A woeful conformity to this sinful world in the ways, fashions, &c., thereof. 7. Neglect of a constant endeavour to be conformed to our dear Lord Christ, &c. 8. By being too careless, &c., to keep up a constant walk with God, &c. 9. Neglecting to use all means to maintain the unity of the Spirit in the bonds of peace, &c. Dear Brethren, I submit these things to your better judgments, &c. Thus I commit you, and the work in your hands, to our gracious Lord God, &c. The good Lord lift up the light of his countenance on you, and give you much of his peace, &c. Amen. Brethren, my heart and spirit are with you; but my frail old carcass will not allow me to perform the journey. I request your prayers for me, that I may keep the faith, increase therein, and finish my course with joy. You cannot conceive with what difficulty I have written this scribble, &c. From your old companion in the gospel, &c.—JOHN WARD."

Mr. Ward was at this time in his 80th year.

The following is dated 30th of 7th month, (September) 1711:—

"*Dear Brethren,*—The cause of my writing is as follows:—Being disabled to come among you as formerly, through my age and great infirmities, I have found my heart much drawn out in prayer to God, for some years past, that he would bestow his Holy Spirit on whom he pleased among you, that might be useful instruments for his own glory, and your growth in grace. And you know when I was with you, I often pressed you to private meet-

was on him that the care of the church principally devolved, after the departure of Mr. Tillam, in 1656.

ings, wherein you might exhort one another, and to read and meditate on the Holy Scriptures; and since the Lord hath blessed such means to your profit, you ought to persevere therein. For, through such means, to my joy and satisfaction, I have heard of three that, with proportionable ability, preach the gospel of Christ, viz., the two Brothers Blenkinsops, and Brother Wharton, besides those you had before. Now, I beseech you, brethren, be not negligent to employ them; but call them to preach, by course, in your meetings. Moreover, I have this to request you, that you may study the due order of the gospel, to keep up among you elders and deacons. This church had formerly three elders, and three deacons, and now but one of each; and as for myself, I am become useless, and cannot serve, though I long and pray for your orderly state and happiness when I am gone. Let others *harms* be your *warnings*. I have lived to see and hear other churches fading away and coming to nothing, for neglecting the due use of orderly means when God afforded it. Thus, brethren, I commend you to the protection and direction of the Almighty, and ever abide, your aged and infirm brother, and companion in the bonds of the gospel of Jesus Christ, our Lord and Saviour.

JOHN WARD."

The following is an extract from the Deed by which Mr. Ward gave to the church £100 on his decease:—

"To Wm. Carr, Muggleswick; Henry Angus, of Hindley; Cuthbert Ward, of Calffall; and Jonathan Angus, of Low Panshields; I, John Ward, your poor, aged, and infirm brother, and unworthy brother and companion in the kingdom and patience of Jesus Christ, sendeth Christian salutation. Dearly beloved brethren, I do, by this present writing, declare, that as I had been the poor unworthy instrument to promote the raising of a stock, in the churches, for the encouragement and support of a gospel ministry; although, through grace, with hard labour, I ran through many difficulties to serve the Lord Jesus Christ, and this poor church freely for above fifty years, and thereby made sensible of the great temptations, and many difficulties that attend those that minister for the Lord, &c. I was pressed in spirit, to provoke and stir the Lord's people, to raise a stock, to be kept among them for that end. And that

With the particulars of his ministry, as well as the details of his personal history, we are unacquainted. But that

I might not put harder things on others, than I would freely take part of myself, I promised to give one hundred pounds at my death, whereupon, by a deed of assignment, twenty-two years ago, in trust to Henry Blacket, Geo. Johnson, Thomas Wheatly, and Henry Angus, of one hundred pounds, to help to maintain an orderly settled ministry in the church. And the forementioned persons being all removed by death, I do, by this present writing, nominate, the above name Wm. Carr, &c., being all members of the church in Derwent-waterside, where the true state of the church, &c., was first fixed, &c., about sixty years bypast. Always, provided, that the ministers are sound in the faith and fundamental principles of the gospel—personal election flowing out of the true love and grace of God in and for Jesus Christ—who is the head and first chosen of God and precious; and we are freely chosen in him, before the foundation of the world. The true and special fruits thereof, are faith unfeigned, which works by love, repentance unto newness of life, and final perseverance therein. All which are the free and gracious gifts of God, which we ought never to weary in waiting on him for, in fervent prayer, to increase our assured evidence thereof in our souls. All of these, and the like considerations, I humbly request and entreat you, as ye will answer to the Lord, that you use the best and utmost endeavours, that the money I have freely given, be carefully kept up, and improved, to the best advantage, and the yearly profits thereof faithfully disposed of for the end and purpose for which I always designed it, so long as the Church is in being, which I pray the gracious Lord God long to continue in practice and soundness of principle, and holiness of life. And, moreover, each one shall keep a copy of this, and when any one is called away by death, this writing may be given to another brother of the same congregation, chosen by, and with the consent of, the congregation. Thus, brethren, hoping you will be willing to accept of this small piece of service for the precious Lord Jesus' sake, and on behalf of the church to which you are so nearly related, and for me, his poor unworthy servant, who hath no other end or design but the glory of God, with the happiness of this poor church, which my soul longs and daily prays to my Heavenly Father for. I commit *it*, therefore, to your trust, and the care of God's gracious providence; and commend *you* to the protection

he was a man of piety, talent, energy, and perseverance is evident, from the whole course of his lengthened career. The energy of his mind, appears to have early attracted the notice and attention of his spiritual father, Mr. Tillam, whose fervent mind seemed always captivated by the display of youthful piety. By him Mr. Ward was ordained, after the suffrages of the church, an elder, in his twenty-fifth year. The only thing we regret about him is, that he ever, by any kind of influence, allowed himself to have deserted Mr. Tillam, his tutor and friend. When, however, Mr. Tillam left, he seems from that time, to have felt the whole weight of the cause to fall on his shoulders, and his mind rose with his circumstances. From that period, so far as we know, his energies never flagged. His firmness was severely tested in the case of Elrington, but he nobly rose above it. Gathering strength from the zeal of others, in his sixtieth year, his liberal soul devising liberal things, resolved, for the perpetuity of the cause, to devote to it his little savings when he was gone, and thus induced others, for the same object, to be liberal too. God blessed him, and owned his labours, for he left the cause in a more extended state than he found it; and, hoary with years and pious honours, he sunk to rest, leaving to succeeding generations, for their imitation, a memorial of prudent zeal, determined courage, patient perseverance, and generous sympathy, that, in his humble sphere, has not been often exceeded. May his mantle rest on his successors. May they never be slothful;

and direction of the Holy Lord God, in this undertaking, and all things else relating to your own, and this poor church's comfort and happiness, both in this world and that which is to come, and fervently desiring ever to abide yours, and the Lord's, faithful, though unworthy, servant, in the never-failing bonds of sincere Christian love, while I have abiding here,—JOHN WARD."

but be followers of those, who through faith and patience, are now inheriting the promises.

Mr. Ward built a house for himself, near the banks of the Derwent, a little south of Muggleswick, which still remains, and is in the possession of the descendants of his brother, Cuthbert Ward, also baptized by Mr. Tillam, and a minister of the same church. From all the writer can ascertain, Mr. Ward himself left no issue, but descendants from the family of his brother Cuthbert, and perhaps two others named Michael and Anthony, are connected, under different names, with several Baptist churches, to the present day. Messrs. George and John White, of Barnard Castle, &c., with many others, have descended from this family.

It is worthy of notice, that the year of Mr. Ward's death, was that in which the Baptist fund, in London, proposed in 1689, was fully matured and established. Its value is felt throughout the different churches in England and Wales, particularly in the rural districts.

PERIOD THIRD.—FROM 1717 TO 1770.

CHAPTER I.

The times.—Mob persecutions.—Executions.—Mr. Paul, a clergyman.—The Court favours Dissenters.—The Presbyterians.—Arian question.—The Baptists in the North.—The ministers.—Their learning.—Cold Rowley Meeting.—Hamsterley.—Bridlington.—Jonathan Angus.—His family.—Newcastle.—Tutthill Stairs Chapel purchased.—Mr. West.—Broughton.—Hamsterley.—Knaresdale.—Richard Coultherd.—Bridlington.—Hamsterley.—Tottlebank.—Oulton.—Mr. Tiffin.—Mixed Marriages.—Broughton from 1727—1740, no knowledge of associations.—Death of George the First.

THE period of our narrative, on which we now enter, was quite a new era in the history of Britain, and of the Christian Church within its limits. The Hanoverian Family was now firmly seated on the throne; the rebellion of the Pretender and his adherents being overthrown, and the councils of the nation directed by the consummate ability of Sir Robert Walpole. It is, however, matter of regret, rather than surprise, that the different sections of the professed Christians, engaged in compassing the Revolution and the Hanoverian succession, did not cease from their previous animosities. The old principles of persecution and resistance came again into play. The high church party had still the will, if not the power, to persecute; and, at times, both by mobs, and the introduction of cer-

tain motions in parliament, they tended much to annoy the Dissenters, and to disturb public tranquillity.*

The affecting executions, also, that took place, at this time, of such of the nobility, gentry, clergy,† and of others, engaged in the rebellion of 1715, produced the unhappy effect of continuing the nation in an alienated state upwards of forty years. Executions generally produce martyrs to principles, however noxious; but generous forgiveness to fallen greatness, on the brink of ruin and death, has, generally speaking, the happy result of conquering the heart and unnerving the arm, in the cause of future opposition. As honesty is said to be the best policy, so it will be uniformly found, that the truest policy for man, whether as nations, or as individuals, is to act on the mild, peaceable, and forgiving principles of Christianity.

The Nonconformists acquired, at the period of the Revolution, toleration to carry on their own worship unmolested, and it was surprising how instantaneously they seized the advantage, to sustain the enfeebled com-

* A number of mobs were excited at Oxford, Birmingham, Chippenham, and Norwich, under the influence of the Sacheverel mania. At Oxford, the Presbyterian, Quaker, and Baptist Meeting-houses were gutted, the windows broken, and doors carried away.

† One Wm. Paul, a clergyman, was hanged, drawn, and quartered, at Tyburn, for high treason against King George II., 13th July, 1716. The end of his dying declaration was, "As to my body, I wish I had quarters enough to send to every parish of the kingdom, to testify that a clergyman of the Church of England was martyred for being loyal to the King," (James the Third). Lord, what is man, that a man should be found to die in defence of the divine-right of kings to do wrong, and rule as they please. Well might Paul, another Paul from the present, say, "Though I give my body to be burned, and have not charity, I am nothing." --- *Bogue and Bennet's History of the Dissenters*, Vol. iii., page 122.

munities among them, and to fit their ministry for more extended usefulness; but still time was needed to bring both the nation and the church into something like a settled condition. This, however, though not fully, was yet, to a considerable degree attained, after the extinction of the insurrection of 1715. In that matter, having given unequivocal evidence of their attachment to liberal principles and the Hanoverian succession, the Dissenters became decided favourites with George the First and his ministry. The king, to evince his personal attachment, bestowed on them an annual grant, which has since been continued, under the name of the *Regium Donum*, to the present time. From this period, then, may be dated, that outward prosperity, which for nearly one hundred and fifty years, they have enjoyed, sitting under their own vine and fig-tree, none daring to make them afraid.

The Presbyterians were, at this time, by far the most numerous party among the Dissenters in England. This arose from the greater number of the ministers who left the Establishment, on the passing of the Act of Uniformity, in 1662, being of that persuasion. A considerable number of the nobility and gentry accompanied them in their dissent; but, gradually, as vital godliness relaxed, and ambition grew, their descendants withdrew, and returned to the bosom of the State Church. In the meantime, their ministers were learned men, the majority of them very pious and orthodox in their views; but others much given to speculation and the spirit of the world. In 1717, began among them, the baneful Arian question, which, in the course of forty years, became the grave of most of their churches; and most of those of the General Baptists were drawn into the same vortex. The Independents, and the Particular Baptists, still retained their orthodoxy; though

many of the latter, through the circulation of the writings of Crisp, and the influence of Dr. Gill, Mr. Brine, and others, imbibed the supralapsarian doctrines of eternal justification, &c., which tended much to direct their minds to fruitless speculations, chilled the piety of the churches, and greatly checked their usefulness in the world.

Having made these remarks, respecting the state of the nation, the Dissenters in general, and the Baptists in particular, through the period we are now surveying, we now proceed to trace the progress of the Baptist cause in the North of England. It is, however, the subject of much regret, that so few of the churches have any records of their former state left. The hints we have are very meagre, and with regard to these, except as exhibiting a connecting link with the chain of former and latter events, to the general reader they have but comparatively little interest; with the exception of the incidents which led to the connexion of the distinguished Robert Hall with the Baptist denomination; and also those which had the same effect on his antagonist, on the Free Communion Question, Mr. Joseph Kinghorn.

Among the different arrangements of Providence we are led to admire, one is the gradual melting of one generation of human beings into another. In what a dreary state would the race of men be left, if, during the infancy of one generation, the whole of the former had passed away. Thanks to infinite wisdom, it is appointed otherwise; the light of one age is reflected by another; and thus knowledge is perpetuated and increased, as the successive generations of men pass across the stage of time. Blacket and Ward had passed away, from the superintendence of the church lying between the Tyne and the Wear; but, Mr. William Carr,—a man in a

great degree taught by themselves,—now sustained, by his skill and energy, the sacred cause, from which death had called them away.

Mr. Carr obtained an assistant, in 1710, in the person of Mr. Michael Wharton; and he was indeed not obtained till needed. This need arose from the growing infirmities of Mr. Ward, and his own distance from the southern branch of the church. Other two brethren, also, appear to have been called soon after, to his assistance; Mr. Simon Shaw, in 1714; and Mr. Gabriel Fell, probably about the time of Mr. Ward's death, as he was recalled by the church with which he was originally connected—the church at Torver, in Furness-Fells, to assist themselves, who were then in a state of destitution, in 1718.* Besides these, three others of the brethren ministered among them occasionally, Mr. Samuel Nicholls, Mr. Samuel Blenkinsop, and his brother Robert, as referred to in Mr. Ward's letters.

With regard to the natural capability of these persons, and the amount of their information, we have no direct knowledge. They were, however, selected like the first Christian bishops, by a voluntary society, to instruct them in the knowledge of the will of God as revealed in the Bible. Of the amount of their knowledge and their ability to impart it, the society had had clear proof, in their teaching, previous to their selection. It is true they were all men employed in some humble calling; but so were the apostles; so was Bunyan; so was Fuller; so was Carey. Genius is not confined to either birth, rank, or learning; the mantle of the poet,

* Owing, probably, to the temporal circumstances of Mr. Fell, he did not seem disposed to return. This being contrary to church order at that time, the church at Hamsterley took the precaution to suspend him from communion, till the church at Torver and he came to a proper understanding. The affair ended in Mr. Fell's continuance at Hamsterley.

the linguist, the philosopher, or the theologian, in descending, often alights in the most fitful manner, as we may suppose, on those, who, of all others, in their generation, were least likely to wear it.

“ Full many a gem of purest ray serene,
The dark, unfathomed, caves of ocean bear :
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air.”

As to Messrs. Ward and Carr, there is reason to believe that they were both, in some degree, classical scholars. The former on his decease, gave, not only his hundred pounds to the support of the cause, but his library for the benefit of his successors in the ministry. Of this, we have a list in the archives of the church, containing not only books in theology, but of history, and the learned languages. In Latin, we have *Figuræ Grammaticæ*, Corderius, Ovid and Horace, a Bible and Testament, *Institutio Logica*, *De Sacramentum*, &c. ; also a French Grammar. In Greek, a Grammar, a *Clavis Linguae*, and a New Testament. In Hebrew, there is the *Critica Sacra*, *Thesaurus Biblicus*, &c. In church and general history, Eusebius, Josephus, &c., Cromwell's Life, *Eikon Basiliké*, Bennet's Reformation, &c. ; and in theology and scriptural exposition, Dr. Owen on the Hebrews, and on the person of Christ; Caryl on Job; and some of the works of Crisp, and Goodwin, and Baxter, and Bunyan; Flavel, Usher, &c. The amount, in all, was above one hundred and eighty. Surely these men, could not be said to be ignorant, if they closely studied their Bibles, with the help of all these. They were men who did not love ignorance; as one of their books was entitled, “The Excellency of Learning.” Their library was one that far excelled Bunyan's, when, in Bedford goal, he wrote his immortal Pilgrim.

Learning greatly aids genius; but genius often soars above it. Many of the Baptists, however, in the age of Bunyan, with all their native talent, felt, like him, their want of education; and therefore, in their first General Assembly, after the Revolution, one of their great objects, in raising a denominational fund, was to assist their ministers in acquiring a knowledge of Latin, Greek, and Hebrew, with a view better to understand the lively Oracles of God, and teach them to their people.

As the section of the church, on the Wear, had had a meeting-house erected for their use, so, the section on the Derwent erected one for themselves. Its site was on the bleak heights, above the vale of the Derwent, on what was called the Maynesfield, contiguous to the little hamlet of Cold Rowley.* The year of its erection is not stated; but Mr. Carr is said to have preached at Rowley, January 12, 1717: and, on the 16th November, the same year, it was resolved, by the church, that he should preach one Sabbath at Hamsterley, and the other at Cold Rowley.†

* Connected with the building of this Chapel, there are stated a few historical incidents. 1st. It cost £33 3s 3d. Money raised £26 7s 6d. Mr. Carr had to collect the money on Tyneside, and other places. He had one pound paid him for his expenses. 2nd. Part of the money seems to have been collected at Newcastle, as Mr. Carr is said to have gone twice there; and Mr. Daniel West, and others there, very probably, gave £5 9s. Mr. West, was probably, the father or relative of Mr. George West, who afterward purchased Tuthill Stairs, and was a member of the church there for a considerable time. 3rd. Caleb Jopling seems to have obtained the principal sum for the building of it. This Caleb was a member of the church. He was probably the eldest son of Andrew Jopling, of Satley. He had a son of his own name, who went to London, and was hence called London Caleb. His daughter's name was Mary, married to John Angus, of Dotland Park.

† Another resolution was also at this time passed to the following effect: Bro. Jos. Hall, and Bro. Hen. Hall, were appointed by the

1718.—The annual association was held in 1717 and 1818, at Hamsterley. Much complaint is made of the withered state of the churches, owing chiefly to dissensions among the members. The churches are enjoined, to humble themselves before God, and to endeavour, in his strength, to maintain, for the future, “the unity of the Spirit in the bonds of peace.” They are also called to repeat their thanksgivings, for the deliverance of the nation, from foreign and domestic enemies.

1719.—The next annual meeting was held at Bridlington, in 1719. At this association, an unanimous request, from the church at Broughton, was presented to the church at Hamsterley, that they might be favoured with the ministrations of Mr. Samuel Blenkinsop, whose name has already been mentioned, as a member and minister at Hamsterley. It was decided, “that it seemed to them desirable that Mr. Blenkinsop should comply with the prayer of the invitation.”

1720.—The year 1720 affords some incidents of special interest. Mr. Jonathan Angus was chosen deacon of the church at Rowley and Hamsterley:—a man to whom the Baptist cause is deeply indebted for the piety, zeal, fortitude, and perseverance, which he mani-

church, to take care of the church’s stock, as trustees for the church. These gentlemen were brothers, living at Monkfield, near Hamsterley; probably, the sons of Mr. William Hall, to whom, along with others, an index of the works of Bunyan, was “presented by Charles Roe and William Marshall, because of his good will in the printing of this folio, 1692.” This William is supposed to be the brother of Mrs. Abigail Angus, mentioned in the succeeding page. Their father’s name is at present unknown. The above Joseph Hall, was father of Mr. Jonathan Hall, of Monkfield, married to Miss Sarah Stobbs, both members of the church at Hamsterley, and whose family has long occupied the same place, and opened their house for the preaching of the gospel to others. Several other descendants of Mr. Jos. Hall, have either been supporters of the cause, or members of Baptist churches.

fested during the lengthened period of fifty years that he held the office of deacon.*

The church at Newcastle, is, this year, prominently brought under our notice. How long Mr. James Turner, the pastor in 1674, continued to be the pastor of this people, is unknown. A Mr. John Turner, is said to be a minister at Newcastle, in 1689. Whether there is a mistake in the name, or whether he was the son of Mr. James Turner, or another person of the same name, are circumstances now beyond our decision. Mr. Richard Pitts, is said to be pastor of this church, in 1689 and 1691. In 1698 Mr. Pitts was still alive, as he assisted at the ordination of Mr. Prudom, at Bridlington. It is probable, however, that a few years afterwards he was either removed in a declining state, or dead; as the case of the church at Newcastle, is urged on the churches at the association of 1704, and the same in 1706, along with that of the church at Pontefract. Thus

* Mr. J. Angus was the eldest son of John Angus, second son of Henry Angus, of Row House. His mother was Abigail Hall, of Monkfield. Of her, it is said, that when certain persecutors came to apprehend her husband, she so ably vindicated him and his dissent, that the leader, Sir. R. Fenwick, turned away, saying, "Thou art a clever hussy, it is a pity thou shouldst be a fanatic!" Her son Jonathan inherited her spirit and capacity, for in 1715, he stood single and alone among the tenantry of Derwentwater, on the side of the House of Hanover, where the Earl summoned his retainers to sustain the claims of the Pretender. Mr. Angus had two brothers: 1st. William, who settled in Sunderland, but had no issue. 2nd. John, who became a Quaker. He had also three sisters, but of them we know nothing. He married Priscilla, daughter of his uncle George, of Newcastle, and had by her seven daughters. 1st. Mary Soppit. 2nd. Hannah Hall. 3rd. Abigail Angus, second wife of William, of Styford. 4th. Priscilla Surtees, Slaly. 5th. Deborah Angus, wife of Jonathan, of Hindley. 6th. Ruth Robson, Yorkshire. 7th. Catharine Leybourne. He had one son, Mr. George Angus, of Styford.

we have slight notices of the existence of this church, till within fourteen years of the present date, 1720.

Where the church had met, previously to this period, we are not informed. At this time, however, we are told that Mr. George West, a wealthy member of the church, purchased for £120, an old building, for the use of the society. It stood on the east side of Tuthill-stairs, opposite the Mansion House. The lower part was a large room, the ceiling of which is highly ornamented, and the walls covered with a neat wainscoting, on which was a wooden tablet, with the figures 1588. The original use of this room is unknown; but it is clear, that the Corporation of Newcastle, previously to the Revolution, attended it as a place of worship, as there were affixed to the old pews two hands, for holding the sword and the mace of the corporation. At the period of our narrative, this room was converted into a meeting-house, for the Baptists of Newcastle, and the upper part of the building into a dwelling-house for the minister. Who the minister at this time was, however, or what was the condition of the church, we are not informed.

1721.—In 1721 the association was held at Broughton. Mr. Samuel Blenkinsop would now be minister of the church in this place. The letter again laments the low state of the church, and calls on all their members to mourn over this, the want of spiritual gifts, and that they would pray the Lord of the harvest, that He would thrust forth more labourers into his harvest.

1722.—The annual meeting was held at Hamsterley, in 1722. Complaints are made this year, of the want of love to the brethren and the cause in general; mixed marriages also, and formality in preaching, are deeply lamented. To remedy these, the churches are requested to fast and pray; to put on holy resolution; to turn to the Lord; to keep a spirit of watchfulness over their

own hearts; to be frequent in the use of means; and to have a strict regard to discipline. The Annual Letter, is concluded by a recommendation, to make a liberal contribution once a year, to be disposed of by the messengers, for the benefit of the poorer churches.

Baptist principles seem, by this time, to have taken root in Knaresdale, the south-west corner of Northumberland, lying between Alston and Haltwhistle. It is also a mining district, and it is not improbable, that Messrs. Ward and Carr had preached in this neighbourhood, and had not preached in vain, as a church seems to have been formed here. A Mr. Richard Coltherd appears to have been a gifted brother among them; and as it was the practice at this period, for one church to receive supplies of ministers, and pastors to be set over them, from other churches, so, in relation to the church in Knaresdale, they were requested, by the church at Torver, or Hawksheadhill, to allow Mr. Coltherd to become their minister. To this, the Knaresdale people consented, under the following proviso: "That the church at Torver shall not lay any claim to brother Coltherd, or yet detain him any longer from the friends in Knaresdale, than during their pleasure; and he, the same Richard Coltherd, promises to be subject to his own church's call, whenever they called him; he going into Lancashire, only as lent for a time to that people; and, furthermore, by God's assistance, he would be with the Knaresdale friends, to preach, and to be amongst them, three Lord's days, in every quarter of the year, during his stay in Lancashire, and oftener if required.—Nov. 5, 1722.

Testes.—JACOB BROUGH.

(Witnesses,) WILLM. CARR."

1723.—At Bridlington, still under the able ministry of Mr. Braithwaite, the association was held in 1723. In their letter to the churches this year, the ministers

and messengers gave thanks for their religious liberty, the peaceful state of some of the churches, and the increase of others. The state of some of the other churches is deplored; and they request that the minutes of the general meeting should be preserved in their church-books, that they may be ever at hand, when required.

1724.—In 1724, the association met at Hamsterley. The letter to the churches is very brief, and contains nothing of any particular historical importance.

There is another circumstance that occurred this year, that deserves to be noted, namely, the making of the will of Wm. Tiffin, Esq., Thornby, Cumberland. This will has a relation to the property this gentlemen left at Stanger, near Cockermouth, for the endowment of a small place of worship, at Oulton, a village near to Wigton, Cumberland. This property consists of a messuage, a tenement, and some parcels of land. The reason of the bequest we are unacquainted with; but, it is probable, that either Mr. Tiffin was a Baptist himself, or connected with the Baptists in some way, which induced him to take a deep interest in their comfort and usefulness.*

* The terms of the Will are to the following effect: "The trustees to pay the rents and profits thereof, lay out, and apply to, and for, the maintenance of the teachers and preachers of the meeting or congregation, commonly called by the name of Anabaptists, now held at Oulton, aforesaid, and their successors, for the time being, for ever, and to such other public uses, for the support and maintenance of the said meeting, whensoever they shall meet and assemble within the county of Cumberland, aforesaid, as to them, the said trustees shall seem meet." Might not a judicious arrangement, in connexion with holy zeal, enable the trustees to devote this endowment in assisting two ministers—the one at Broughton, and the other at Wigton, embracing Oulton? The Home Mission might usefully assist in such an arrangement.

The commencement of the cause in this village is also unknown; but tradition says that there were in it some Baptists, who attended at Broughton, a distance of nearly twenty miles. To remedy this inconvenience, they got a small chapel erected for themselves; and the minister of Broughton, with his gifted brethren, preached to them. Oulton may therefore be regarded, from the beginning, as a branch of the church at Broughton.

1725.—The annual meeting was again held at Hamsterly, in 1725. As the letter, this year, is exceedingly well written, and refers to a deeply interesting subject, we shall give the whole. A question was presented, to be solved by the meeting, for the benefit of the churches, namely, “Whether it be orderly, for church members to marry such as cannot give a demonstration, in some measure, of a work of grace in the hearts of those to whom they are united?”

In reply, it was resolved, —“*Nemine contradicente*, that, both in respect to the Divine law, whereby all such practice is prohibited, and the fatal consequences on the disobedient and unbelieving, in the days of old, as well as what we have observed, in our own days, it can neither be convenient, orderly, nor lawful, for those who believe, to take such as would crucify the Saviour afresh. We look upon such practice as a piece of the enemy’s great artillery, and one of his chief engines, to batter the walls, and storm the camp, of the saints; for when Israel could not be cursed by the enchanter, he enchanted them by this means, to draw the Lord’s curse on themselves. And so it has bred the utmost misery in churches and states, and occasioned the overthrow of both: as seen Gen. vi. 2, 4; Lev. xxi. 10; Num. xxv. 1, &c.; Ezra x. 9; Neh. xiii. 23; 1 Cor. vii. 39; 2 Cor. vi. 14—16.

“We recommend to the churches, therefore, not to

run any such dangerous risque; and where there is not an outward profession of inward grace, satisfactory to the church, that no man, or woman, proceed to, or in, such an affair, on his, or her, own private opinion of such person's grace, with whom there is a prospect of entering into the married state, it being natural for persons, under such circumstances, to hearken more readily to their affections than judgment; but let them advise with such of the church, as the person thinks it convenient to acquaint with the matter. And, since a want of due care is herein indulged, by many professors; since there are visible decays of love, humility, and self-denial, and an increase of formality, pride, earthly-mindedness, conformity to the world, followed with a neglect of the Lord's table, &c., in such measure, that Zion mourns for the fewness that tread her courts, nay, she is ashamed of the backslidings and looseness of her professing sons and daughters, latter day evils are rampant, and latter day calamities tread fast after them. The Lord has gone out, in such providences, as are like to try, purify, and separate his gold from dross. Judgment is begun, in some parts, at the house of God, and by such a voice, we are called on, to prepare to get ready to meet the Lord.

“Let not the distance of our lands, from the sensible effects of the persecutor's fury, at this day, satisfy us, as to sit still and settle ourselves on our lees. The penetrating eye of the Lord sees what there is among us. O let us humble ourselves, and cry mightily to the Lord to relieve, cover the heads, and warm the hearts, of them on whom the scorching sun of persecution has risen, as well as preserve our lands, enlighten our minds, establish our hearts, in the doctrine of free grace and justification, by the righteousness of Christ alone, and to make us every way sound in the way, and holy in life.”

The persecutions referred to in this letter, seem to have been those raised, at this time, in France, against the Huguenots, by the Duc de Bourbon, prime minister of Louis XV. Nearly all the horrors of the revocation of the Edict of Nantes, under Louis the 14th, were re-enacted; and would, doubtless, have become still more severe, and also of longer continuance, had it not been for the interposition of the Dutch and English governments.

Mr. John Sedgfield, of Liverpool, by the advice of the Lancashire Association, took, in 1725, the pastoral charge of the church, at Tottlebank.*

1726.—The association was held in 1726, at Broughton, in Cumberland. Another interesting question was now proposed, namely, "How a church ought to conduct itself to those who have withdrawn from the Lord's table?" The substance of the reply is, "That as the Lord has commanded the ordinance to be constantly attended to, in order that his power and wisdom may not be impeached, or the authority given to his church, in reference to offenders, be not slighted; where *every means* has been *repeatedly tried*, and tried ineffectually, we judge, it is the church's duty, in love and faithfulness to Christ and the souls of their brethren, to deal with them as disorderly persons, and withdraw from them." This decision, to every candid mind, speaks for itself. These men, though employed in business, were nevertheless, mighty in the scriptures, and far exceed our expectations in the clearness of their views, and the forcible manner in which they express them.

1727.—The next association was appointed to be held on the 4th and 5th days of the second whole

* The reason of this advice was, that Mr. Sedgfield could not support his family in Liverpool, and there was a greater probability of his doing so at Tottlebank.—*M.S. Record of Church at Tottlebank.* How wonderfully times have altered!

week after Whitsuntide. This meeting, doubtless, took place as usual, but we have no letter of the association for that year. The most of the letters from the churches are, however, preserved. At least, this is the case with those of the churches at Bridlington, Broughton, Hawksheadhill, and Knaresdale. As to this latter church, they express their gratitude to the church at Hamsterley, for the frequent visits they have had from Messrs. Carr and Wharton, but particularly the latter. From this year, 1727, we have no letters, either from the churches, or from the association, till 1740. There is reason, however, to believe that the annual meetings were held as usual, as the letter of 1740 mentions, that "they had met as they were wont."

Religious persecution, or freedom, as has been already remarked, depends so much on the nature of the government of any country, that scarcely any portion of ecclesiastical history can be written without reference to the character of *the powers that be*. This is the case, with that part of church history, written under the guidance of the pen of inspiration; and so it is, more or less, with every other. As we have seen, our own country is no exception. We scarcely can write the history of any section of the Christian church in Britain, without giving something like a history of the country itself. The days of persecution, that we have reviewed, have led to this in our own case; and now that these days have fled, we ought not to be unmindful of the good we now enjoy, nor of the instruments by whom we enjoy it. We began this chapter by a reference to the blessings Dissenters possessed in the early part of last century, through the prudent sway of George the First; we close it now, by a reference to his death, this year, 1727; and, in doing so, we desire to raise our tribute of thankfulness, in the first instance, to Him who has the hearts of all

men in his hands, and turns them as he turns the rivers of water, for giving to our never-to-be-forgotten forefathers, the firm, the indomitable determination that they would be free—that they would worship God according to the dictates of their own conscience, without being placed under the trammels of a state church; and, in addition, we give thanks for the generous willingness of the Brunswick family to accept of the onerous duties attached to a limited monarchy, and their patriotic determination to maintain, entire, those undying principles, that placed them on the throne of the British empire.

George the Second succeeded his father, and the helm of the state remained in the hands of Sir Robert Walpole, the steady friend of the Protestant Succession; the strenuous maintainer of national peace; and the warm advocate of the rights and liberties of the Dissenters.

CHAPTER II.

Ministers of Hamsterley, &c.—Mr. H. Atkinson.—Mr. Braithwaite, Bridlington.—Broughton.—Bridlington.—Broughton.—Messrs. Palmer and Garner.—J. and C. Wesley.—George Whitfield.—Lady Huntingdon.—John Glass.—Ebenezer Erskine.—Moravians.—Dr.—Stoddart.—Jonathan Edwards.—Associations.—Hamsterley.—Mr. Garner.—Mr. G. Fell's death.—Broughton.—Mr. H. Palmer.—His family, note.—Mr. Machin, Bridlington.—Rebellion in Scotland.—Colonel Gardiner.—Culloden.—Mr. M. Wharton's death.—Anecdote, Lord Ravensworth.—Associations.—Death of Mr. Carr.—Character.—Family.—Mr. Mitchel.—Bridlington.

THE united church of Rowley and Hamsterley, in the interval elapsing between 1727 and 1740, had still the same ministers; but Mr. Carr was advancing in years and Mr. Samuel Nicholls died in the year 1731. The last entry of the addition of members to the church, in the hand of Mr. Carr, is dated *that* and the *following* year. The baptisms of Joseph Hall and William Goodburn are dated 17th March, 1731—32. The oldest letter of this period, preserved from the wreck of time, bears no annual date, but it mentions that the association took place on the 8th and 9th of June. In this epistle, which was sent from the church at Hamsterley to the association, we have the following note:—“Brethren, we recommend to your assistance, our beloved brethren and ministers, William Carr, Michael Wharton, and Samuel Nicholls.”* As Mr. Nicholls died in 1731, this letter must have been written in one

* The names appended to this letter are the following: Henry Angas, Henry Atkinson, Cuth. Ward, John Welford, Ralph Gibson, Joseph March, Michael Ward, John Hall, Joseph Ox-

of the years intervening between 1727 and that year.

1733.—Mr. Braithwaite had continued pastor of the church at Bridlington, since 1713, when he left Hawksheadhill; but, in 1733, he was called to take the oversight of the church in Devonshire-square, London. While Mr. B. was at Bridlington, he was eminently laborious and successful. He extended his labours to North-Burton, and a considerable part of the church resided at Bainton, a village six miles from Driffield, and about eighteen from Bridlington. In a variety of old documents, the church is repeatedly termed, the church of Bridlington and Bainton. The meeting-house was enlarged to its present dimensions, during the pastorate of Mr. B.; and the foundation of a church, in Hull, was laid, by his baptizing several individuals from that town. Sixty-two persons are said to have been added to the church, during his ministry.

The reason of Mr. Braithwaite's leaving Bridlington is worthy of notice, and discovers the operation of those causes which have been at work since the death of Abel by his brother Cain; and "wherefore slew he him?" says the Apostle, "Because his own works were evil and his brother's righte-

lah, and Joseph Teasdale. The above Henry Atkinson, with his wife, Anne, sister to Mr. Michael Garthorn, New Row, were baptized 5th Dec., 1716. Their descendants still occupy useful places in several of the churches in the North of England. They had two sons and two daughters. John, the eldest son, was father of Mr. Michael Atkinson, Smelt House. Their youngest, Michael, father of Mr. Michael Atkinson, of Newcastle, and Mrs. Dodds, of Bedburn. Their daughter Jane, was married to Ingram Chapman; and Alice, the second, to Wm. Stobbs, of Billy Row." John Welford was the son of William Welford, the first of that name in the church. His nephew William, of Cayslee, died in 1825. Jos. Teasdale was probably brother to Jacob Teasdale, who married Alice, sister of Mr. M. Garthorn, of New Row; and they were both sons, probably, of Nicholas Teasdale, already alluded to.

ous." In 1733, Mr. B. published a pamphlet, bearing the following title:—"The Nation's Reproach and the Church's Grief; or, a serious needful word of advice to those who needlessly frequent Taverns and Public Houses, and often spend their evenings there." As this interfered with the inclination, and touched the consciences, of some of his hearers, and perhaps members, they viewing him as making himself busy with them, thenceforth seem to have manifested towards him the bitterest rancour, and keenest opposition. Mr. B. finding himself uncomfortable, after labouring assiduously among them for twenty years, left them and went to London, where he finished his benevolent and useful course in 1748. His memory is still dear to Hawksheadhill, to Bridlington, and to history, while, that of his bacchanalian opponents has long since perished. "The memory of the just is blessed; but the name of the wicked shall rot."

1734.—Mr. Samuel Blenkinsop who went from Hamsterley to Broughton, according to request, in 1719, died in 1734. From an old manuscript, it appears he had laboured among the people at Broughton more or less from 1715 to 1734. He had, therefore, been a diligent labourer in Broughton and Oulton for twenty-nine years. He was buried in the chapel-yard, 3rd May, 1734, aged 63 years. He was probably the son of Mr. Robert Blenkinsop, who was assistant to Mr. Ward, and is also said, in the account of the church at Hawksheadhill, to be "the minister of Great Broughton, in Cumberland." Mr. Blenkinsop was succeeded by Mr. Ralph Ruston from Bridlington.

1735—1737.—The church at Bridlington, after the departure of Mr. Braithwaite, was two years without a pastor. It is probable Mr. R. Ruston had ministered to that church till his removal to Broughton, and, that in 1735, Mr. Machin, a member of the church at Lime-

house, London, then under the care of Mr. D. Rees, came to Bridlington, on probation. His ministry appears to have been very acceptable; for he was unanimously chosen to the pastorate, and ordained by Mr. Braithwaite, the former pastor, and Messrs. John Sedgfield, of Tottlebank, and Alvery Jackson, of Barnoldswick.

1738—1739.—We have no notice of Mr. Ruston's ordination at Broughton, but it probably took place about this time. We are certain, however, that he was now assisted by two young brethren in the church, if not more. These were Mr. Henry Palmer and Mr. Isaac Garner. The former was connected with a respectable family in the neighbourhood of Broughton, and he is said to have studied at one of the Scotch Universities. The other was connected with a family, who seem to have been located, for some generations at least, in the western district of Cumberland. His grandfather, John Garner, was a minister, as appears from his epitaph, found near Whitehaven; but to what denomination he belonged, we are not informed. As, however, he is said to have preached without charge to the church, over which he was placed; and, as many of the Baptists, at that time, from the smallness of the churches, were necessitated to do this; so, it is probable, that he was a Baptist minister; perhaps of Egremont, near Whitehaven, where his remains lie. As Oulton and Broughton were, at this period, united, so Mr. Garner appears to have assisted Mr. Ruston in preaching at the former more distant station. In some letters, at present extant, he is, indeed, called the minister of Oulton; probably either from having his residence there, or preaching there frequently.*

* Several very important incidents with regard to religion, were, about this time, transpiring in Britain, Germany, and America. In England, Messrs. John and Charles Wesley, with Mr. George

1740.—The annual meeting was held at Hamsterley, in the year 1740. In the letter of this year, there is much complaint of the decrease of piety and of numbers. Differences between the ministers and the people prevailed, and, as a result of this, there were some that abstained from the ordinances of religion. We have had frequent complaints of this kind, in the association letters of by-gone years, and too frequently in later times, have we observed, passing before us, the causes of the same kind of complaint. Times of decay are much more frequent than times of revival, and, generally speaking, much longer in continuance. As, in the kingdom of nature, the fertile season produces, not only abundance of precious grain, but also a superfluity of noxious weeds; so, in the kingdom of grace, a number of false professors often obtrude into the society of the truly godly. The sympathy, caused by the excitation of a revival, in combination with some other, perhaps more hidden, causes, not unfrequently leads to this, and

Whitfield and Lady Huntington, had laid the foundation of the Methodist Societies. The Arminian, or Wesleyan, from the two former; and the Calvinistic, from the two latter. The first Methodist Society was formed in 1739, and the division between Mr. Whitfield and the Wesleys took place in 1741. In Scotland, Mr. Glass, the father of the Glassites, or Scotch Independents, called Sandemanians in England, was ejected from his charge at Tealing, in Forfarshire, in 1728. In 1732, Mr. Ebenezer Erskine, and three other ministers, commenced the Secession Church, in Scotland. In Germany, that ancient body, the Moravians, became much revived under Christian David, in 1720. Through him they obtained a settlement at Hernhutt, under Count Zinzendorff. Mr. Wesley was, in 1735, much benefited by their missionaries, on his voyage to Georgia. Since that time, the Moravians have sent missionaries into almost all parts of the world. In America a number of remarkable revivals had taken place under Dr. Stoddard, of Northampton, and in 1733, and afterwards, under President Edwards, George Whitfield, and others, in different parts of the same continent.

the result is, when the heat of the movement is evaporated, the feelings of many of the excited will fall to their former level, and even, perhaps, beneath it: "The dog returns to his vomit again, and the sow that was washed to her wallowing in the mire." The consequence is, the peace of the church is broken, the usefulness of ministers is suspended, and the world is stumbled. The remains of evil, in the truly pious,—usually greatly exaggerated as a plausible excuse for the indolent or the fallen—in too many instances, tend, so far at least, to augment this; and thus the church, instead of being "a well spring of living water—a field that the Lord hath blessed,"—will, at least for a time, prove like a stagnant and corrupting marsh, sending out a deathful pestilence over all the surrounding region.

1741.—It again fell to the lot of Hamsterley to have the association, in the year 1741. The general letter to the churches is not preserved; but the letter from the church at Broughton is so; and, as it refers to one, who, for nearly twenty years, became one of the leading ministers among the Baptists, in the four northern counties, we shall give an extract from it. It is said to be from, "The poor church of Christ meeting at Broughton and Oulton," and its concluding paragraph runs thus:—"We recommend to you our beloved brother, Isaac Garner, whom we appoint as our messenger to you, at this time, and who will give to you, such further account of the present state of our church as may be proper and expedient; and shall, we hope, to his power, assist you, in anything that may tend to God's glory, and the present and future well-being of the churches. So committing you all to God, and the word of His grace, we rest, subscribing ourselves, your unworthy brethren in the faith and fellowship of the gospel."

This was probably the first time that Mr. Garner had seen Hamsterley—his future habitation. He was then in his 24th year, in all the bloom and vigour of early manhood. He was low in stature, but of a ruddy complexion, and of an interesting and intelligent appearance. Whether or no he had come by the special invitation of the church at Hamsterley, we are not told; but it is not unlikely, as their ministers were then getting very old and infirm, and one of them, the resident in Hamsterley, or neighbourhood, Mr. Gabriel Fell, was either lately dead, or in a dying condition, as he finished his course that same year. Be this, however, as it might, the fact is certain, that Mr. Garner very soon after this event, became assistant minister of the united church of Rowley and Hamsterley, and took up his stated residence in the latter place. His labours, henceforward, included not only the place of his abode, but were extended to Rowley, Hindley, Cotherstone, Newbiggin, Middleton, and Teesdale, in Durham; also to Juniper-Dye-House, Styford, Prudhoe, Horsley, Stamfordham, &c., in Northumberland: at some of these places, statedly, at others only occasionally.

Respecting the death of Mr. Fell, Mr. Garner gives us the following brief account:—"By information, I understand, that Gabriel Fell grew much, both in gifts and grace, as he advanced near the end of his journey; bearing all his afflictions with patience and courage, willing to spend and be spent in the work of the gospel; enduring much opposition and trouble from his family: yet, when death drew near, he said to one standing by, 'Jesus Christ hath done all in love,' and, to all appearance, then rejoiced in hope of the glory of God. Blessed Jesus!" adds, Mr. Garner, "may none of thy ministers, who have preached thee in their life, be without thee at their death; but in all things, let all thine, be more

than conquerors through thy most precious blood ; that we who remain, and are yet alive, may follow those who sleep in thee, and be for ever with the Lord."

1742.—On the 16th February, 1742, Mr. Henry Palmer preached a funeral sermon, from 2 Samuel xii. 23, for an infant son of Joseph and Mary Robinson, of Oulton. In his introduction he mentions, the child was nearly allied to us, whose heads are members of this church.*

1743.—Mr. Machin, of Bridlington, terminated his brief career in the following year, 1743, 27th October. He was not so successful as some of his predecessors, as during the seven or eight years he had been at Bridlington, he added six only to the church there. He was probably a person of delicate constitution and reserved manners. He is said to have published two sermons : The Hope of the Tempted, from Hebrews iv. 14, 15 ; and David's Choice, or, the Sense of the Godly in every age, from 2 Samuel xxiv. 14.

1744—1745.—We have no account of the annual meeting for these two years, and nothing remarkable connected with our narrative ; except that the civil and religious liberties of the country were endangered by the Rebellion begun in Scotland, and carried into the heart of England, by Charles Edward, the son of the

* The Robinsons were a highly respectable family at Oulton, &c., in Cumberland. They, together with the Fletchers, Palmers, &c., were the principal supporters of the Baptist cause at Broughton and Oulton, at this period, and long afterwards. Mr. Henry Palmer was the son of Henry and Dorothy Palmer. Mrs. Palmer was of the Normans, of Crossdale, in Ennerdale, a family very noted in those parts in their day ; their family mansion being built in a very superior style. They were both very pious—their remaining letters breathing a very fervent and exalted piety. As intimated in the text, the above families were, for many years, closely connected by marriage, as also with some other Baptist families in the north.

Pretender. In the battle of Preston-Pans, good Colonel Gardiner lost his life, 21st September, 1745.

1746.—On the 16th of April, 1746, was fought the memorable battle of Culloden, by which the fate of the Stuarts and Popery became, we hope, for ever decided; and the family of Brunswick firmly seated on the throne of Britain, to the high satisfaction of all the Dissenters.

Mr. Michael Wharton, of the united church of Rowley and Hamsterley, died this year. He was converted to God, and became connected with the church at Bitchburn, before 1710. He had, by some means, become alarmed on account of his sins, and being educated in the National Church, he eagerly sought the knowledge of salvation through its ministry. In the pursuit, he went to different places of worship, but could not find it, till a volume of John Bunyan's was put into his hand, which he perused with intense interest. On returning it, he inquired if there were any that preached the same doctrines taught in that book. He was told there were; and being conducted to Bitchburn, he there heard that which led him to solid peace. He afterwards joined the church, and, was called to preach, in 1710.

Mr. Wharton was a man in lowly circumstances, but an assiduous labourer in the vineyard of his Heavenly Master. There is a pleasing anecdote related of him, evincing both his honesty to his employer, and his desire to be useful to his fellow-creatures. He was employed as a gardener, we are told, traditionally, by Lord Ravensworth, the descendant of Sir Thomas Liddell, already mentioned. While in this situation, his Lordship had heard, by some means, that he left his work sooner on a Saturday afternoon than was common with persons in the same line of employment. Michael was, in consequence, called before his Lordship, to give

an account of the matter. He acknowledged, most frankly, that what was alleged against him was, in the main, correct; but, at the same time, assured his Lordship, that he acted towards him on the principle of the most rigid integrity; for the amount of time, apparently abstracted from his Lordship's service on the Saturday, was amply repaid by hours added, on other days, in the course of the week. His Lordship enquired how he employed himself on the Saturdays. Michael modestly replied, that there were some plain people, who were Dissenters, living at a considerable distance, and who, at present, having no minister of their own, had solicited his poor services for some time, till they could get better. He accordingly went, and instructed them in the best way he could. His Lordship was so pleased with this unassuming and artless apology, that he desired him to continue to do as he had done, on the Saturdays, during the time he should continue in his employment.

O! how superior is this play of kindly feeling between a noble and a peasant, to a cold, compulsory uniformity in religious worship. Had Lord Ravensworth had the power to compel Michael Wharton to listen to prayers in the place where he himself professed to worship, there might have been the appearance of union, but none of the reality. How could there be so? In the one case, we should have had, either the ignorant devotee, or the constrained hypocrite; and, in the other, we should have had the cold-hearted and ruthless tyrant. But in the above instance of calm, dispassionate enquiry, and straight forward, yet unassuming reply, whilst wanting uniformity, we have the presence of the best description of union, the union of the heart. Lord Ravensworth respected Michael Wharton, and Michael Wharton loved Lord Ravensworth. O! when will men of every class learn to bow their hearts to

their Maker's law—the law of love—in order to promote their best interests, both in this world and that which is to come ?

Mr. Wharton, though filling a humble secular station only in society, had considerable mental endowments, ready utterance, and a kindly disposition. This appears from the following remarks of Mr. Garner's:—“After he was added to the church, he was supposed to have a gift to profit others, and the first time he exercised it, on trial, he appeared so well qualified for the work of the ministry, that the church concluded, that even then, he might officiate publicly.” Mr. Garner adds, “that he was a man of grave countenance, quick natural parts, strong retaining memory, deep judgment, and clear in the doctrines of grace. He was a Barnabas in exhorting and comforting, watering, feeding, and building up, the church of Christ.”

Such was the capacity of Mr. Wharton; and most devotedly and perseveringly did he use that capacity for thirty-six years, in his beloved Master's service. As his life was Christ's, so doubtless, his death was gain. “They that turn many to righteousness, shall shine as the brightness of the sun, in the kingdom of their Father, and as the stars for ever and ever.” “He is gone,” concludes Mr. Garner, “may those entered into his labours, meet him before the Lord of the vineyard, with everlasting joy !”

1747.—The annual meeting for 1747 took place, probably, at Hamsterley, on the 24th and 25th days of June. The yearly letter from the association is lost, but there are letters from the churches at Hamsterley, Whitehill near Walton, north of Brampton, Cumberland, and from Hawksheadhill. The one from Hamsterley intimates, that, after a long time of barrenness, they were now favoured with a gracious revival. They allude, in grateful terms, to the issue of the late rebellion,

in 1745, and on account of being delivered from the fear of being placed under a popish and tyrannical government. The messengers they sent were their elders and pastors, Messrs. Carr and Garner, together with Messrs. Michael Garthorn, and Jonathan Angus. From this we see that, notwithstanding the very advanced age of Mr. Carr, he was still able to attend the association, the year before he died.

1748.—The next annual meeting was held at Hawksheadhill, in 1748. The association letter is preserved. There is, however, nothing striking in it. It chiefly calls on the churches to attend strictly to the duties of self-examination and prayer, in order to ascertain the cause of their present low condition.

This year Mr. Carr finished his long and useful career. At what time of the year he did so, we are not informed. It seems, however, probable it was in the middle or latter part of it.

Tradition tells us that his remains were deposited under the table-pew of the old meeting-house, Cold Bowley. His remains certainly could not have been laid in a more appropriate situation than in that place of worship, which he himself had been the principal means of erecting. It is a pity that there is no tablet to commemorate the circumstance.*

* Mr. Carr had one son named Joseph, the father of the learned Dr. John Carr, the translator of Lucian. The Dr. had two brothers; one named William, whose descendants resided at Gateshead: the other was a half brother, and curate of Alston, to whose son, a mercer in London, the Dr. left his property, having no issue of his own. This property had belonged to his ancestors, but had been either sold or mortgaged, and the Dr. had recovered it. He was strongly attached to his native place, and spent the latter part of his life between it and Hertford, where he had been master of the grammar school. So far as we know, he never became a Baptist, but retained so much of dissenting principle as preventing him from becoming a minister in the Es-

Mr. Carr had laboured for the benefit of the church, for at least half a century. His precise age, the writer has never, as yet, been able to ascertain; but, it is probable, that he was near, if not beyond, his eightieth year. He appears, however, to have possessed a green old age, from the circumstance already mentioned, of his being present at the association the year before he died, having to travel to it all the way from Muggleswick, his usual residence, where he had a small estate, called Low Muggleswick.

Mr. Garner, his immediate successor, gives us his character, and an account of his closing scene, in the following terms:—"He had travelled, and preached much abroad, in his youthful days. He was of an affable and free disposition; kind to the poor; a lover of souls; an affected (impressed) and an affecting (impressive) preacher, and an instrument in the conversion of many sinners. He was also zealous for the glory of God, and the church's welfare. Near his dissolution his memory failed much, and all his natural powers gradually weakened; yet I have heard him express his faith, love, and joy in God, and his earnest desire, were it his Lord's will, that he might be dissolved, and go to the dear Lord Jesus. His last words

tablishment. His Latin epitaph for his wife, breathes the spirit of piety. Mr. Joseph Carr, besides these three sons, had a daughter who married Mr. John Angus, who, on his father in law's death, succeeded to the Farm of Horselehope. Mr. John Angus was the second son of Mr. William Angus, of Summerfield, the eldest son of Joseph Angus, of Dotland, whose paternal and maternal grand-sires were Henry Angus, of Raw House, and Henry Blacket, of Bitchburn; so that in the descendants of Mr. John Angus, of Horselehope, we have the union of descent from three of the most ancient families of the Baptists, in the North of England; these descendants are Mr. Joseph Angus, of Horselehope; Mrs. Errington, of Cold Rowley; Mrs. Gray; Mrs. John Angus, of Wolsingham; Mrs. Tamar Surtees, of Horselehope Row, and Mrs. Jane Gibson.

to me, were words which I earnestly pray the great God to accomplish in his own due time: 'The Lord make thee faithful unto death, and give thee a crown of life.' Even so, Lord Jesus, grant this, for thy name sake, to me, thy unworthy servant!—Isaac Garner."

Mr. Mitchel, of Bridlington, died also this year. He had supplied the pulpit from the death of Mr. Richard Machin, in 1743. He was ordained in 1746; but being of a weakly constitution, he retired to Rawden, near Bradford, his native village, of the Baptist church in which place he had been originally a member. He had baptized eleven persons.

CHAPTER III.

Mr. Garner.—Mr. C. Hall.—Newcastle.—Associations.—Yorkshire churches.—David Fernie.—Hamsterley.—High and Low Calvinism.—Result of dispute.—Marton.—Midlam.—Joseph Robson.—Mr. Robert Hall.—Experience.—Dispute with Mr. Fernie.—Baptism.—Messrs. Rutherford and Peden.—Messrs. C. and R. Hall.—Newcastle.—Messrs. Fernie, Rutherford, Peden and Bowser.—Associations.—Cuthbert Crawford.—Michael Wharton, Junior.—Bridlington.—Death of Mr. Isaac Garner.—Family.—Character.—Success.—Joshua Garner.—Bridlington.—Newcastle letter to Hexham.—Tottlebank.—Scotch Baptists.—Mr. Fernie's visit to them.—Their letter, and his reply.—Bridlington.—Mr. J. Garner —Mr. Fernie's letter.—Newcastle.—Mr. Allen.

1748.*—On the demise of Mr. Carr, Mr. Garner became the pastor of the church meeting at Hamsterley, Rowley, and Hindley. The account he gives of himself is as follows: "In this year—probably 1741—I came to Hamsterley, being then a member of the church of Christ meeting at Broughton and Oulton, in Cumberland, having liberty from the said church to preach a year at Stamfordham, in Northumberland: and the church here, considering their minis-

* This year terminated the course of that sweet singer of Israel, Dr. Isaac Watts. He died, November 25, aged 77. His friend, and great compeer in theology and British psalmody, Dr. Doddridge, survived him three years, and died at Lisbon, October 21, 1751, in the 50th year of his age. As to our own minstrels in psalmody, Dr. Samuel Stennet had now begun his career, and died 25th August, 1795: Mr. Beddome was contemporary with Dr. Stennet, and died the same year, September 3rd, aged 79. On the 29th March, 1795, Dr. Steadman received Miss Steele, as a member of the church at Broughton, Hampshire.

ters were aged, and not likely to be long with them, desired mine assistance, for a certain time; the which was consented to, both by the church in Cumberland and myself. Afterwards, I was ordained by the imposition of hands, at a general meeting, at Hamsterley; but did not receive the particular charge of this, or any other congregation. Then, after Mr. Carr's death, by fasting and prayer, I was chosen to the Lord's work, in his vineyard here. But, Oh! how insufficient am I for it! Lord how little have I done for thee! Give me strength and wisdom to feed thy flock, and watch over them in love! Bless me with, and among them, and when we give up our account, may it be with joy, and not with griefe."

We are then presented, by Mr. Garner, with the letter, of his dismission from the church at Broughton and Oulton. It is directed, "to the church in Derwentwater." "*Beloved in the Lord*,—Being met together at our seventh day meeting, (Saturday night before the ordinance,) we unexpectedly received yours, by your messenger and brother,—William Angus, concerning our member (viz.) Brother Isaac Garner; the which was, in some measure, taken into consideration by us. But, first of all, we cannot but really sympathize with you in the great loss you are likely to sustain, at the departure of our dear and well-beloved brother, and your pastor, William Carr, who hath long laboured amongst you, and been over you in the Lord, and not only so, but who had on him the care of other churches, and is to be received home, as a shock of corn fully ripe in its season.—And now, brethren, as you have, once and again, shewed to us your desire, in releasing Brother Garner, that he may be a member wholly in in communion with you, and solely at your disposal, as the Lord may direct you, so we trust, that what we now do, we do it heartily, as unto the Lord, having no other

view than the glory of God, and good of souls. So we give and *bequeath* him unto you, in the name of our Lord Jesus Christ, who is the head of his church. But oh, that the mantle of your Elijah might but fall on Elisha! How would this contribute to your joy, &c., and to our satisfaction!"

In the end of this letter, gratitude is expressed, by the people of Broughton, for a brother sent to assist them in the time of need. Their pastor, Mr. Ruston, was now getting very infirm, and needed help. One of the members of the church at Hamsterley, Mr. Christopher Hall, had been sent by that church, to assist the people at Broughton, in their present exigency. A request is also made, that whatever assistance they might need, in future, may be granted.

This letter is dated the 18th of the 3rd month, May, 1748, and as Mr. Carr is not referred to as dead, but dying, so his death must have taken place some time after this, in the same year. Mr. Garner's pastorate over the church at Hamsterley, &c., commenced this year; the precise period is no where specified.

The individual mentioned above, Mr. C. Hall, was a young man at this time, about twenty-four years of age, being born in 1724. His father, whose name was also Christopher, was a reputable farmer, at a village called Black Heddon, upwards of twelve miles north-west of Newcastle-on-Tyne. The ancestors of the family had long lived on the same farm. He was the eldest son of his father's second family. His father died when he was between fifteen and sixteen years of age, and he continued with his mother till she was again married. Sometime previously to the middle of the year 1745, he had become acquainted with Mr. Garner, in his journeys to Stamfordham. He had been educated a Presbyterian by his mother, although his father was a churchman. Mr. Garner's teaching led him to more

accurate views of the spiritual nature of the kingdom of the Saviour. He seems not to have had sufficient strength of body for hard labour; and, as he was a pious young man, discovering considerable mental capacity, on his adopting Baptist sentiments, Mr. Garner gave him an invitation to live with him for some time, at Hamsterley, that he might afford him some instruction for future usefulness.* Mr. Hall complied, and in August that year, he came to Hamsterley, and was baptized, by Mr. Garner, in September following, and added to the church in that village. During the same month he was called to exercise his gifts in preaching before the church, and doing this to their satisfaction, he was designated to preach publicly where the church might send him. For some time he assisted Mr. Garner, by preaching at the house of Mr. William Angus, at the Juniper-Dye-House, in the neighbourhood of Hexham; also at Stamfordham, where a chapel had been lately built; Styford, &c. It was then that he became acquainted with his future wife, Catherine, sister of Mr. Angus, whom he married, in 1747, and removed to Wigton, in Cumberland, to assist Mr. Ruston, of Broughton, who was become very infirm. This he did chiefly at Oulton, which lay only a short distance from Wigton, though he preached occasionally both at Broughton and Whitehill. Such were the condition

* The following lines sent by Mr. Hall, in reply to Mr. Garner, will show the state of his mind at this time: "I hope the Lord is calling me to be a fellow-labourer with you in Christ, and for his glory. Oh that the Lord may go forth with us, and call home many souls that are strangers to themselves and to Christ. Oh for clearer discoveries of Him, both as to his person and the relation that he stands in to his people. Oh that we may experience more of the glorious effects of the blessed union that there is between Christ and his people. Bless the Lord, with me, that all my delight is in prayer, meditating, and speaking of Christ, and things of Christ." This letter is dated 27th July, 1745.

and employment of Mr. Hall, when Mr. Garner, on the death of Mr. Carr, became pastor of the church at Hamsterley.

1749.—The association in 1749 held its meeting at Broughton, Cumberland; and in the end of this year, 17th December, a letter was sent by a Mr. Kendall, of Gateshead, to the church at Hamsterley, relative to the condition of the church at Tuthill-stairs, Newcastle, twenty-nine years after the purchase of the premises there. It would appear, that a Mr. Weir had been, for some time, the pious, faithful, popular, and successful minister of the place; but had now gone. A Mr. Durance had become, in consequence, the Diotrephes of the church; but they had, at length, got rid of him. Mr. Kendall implores, in the following language, the church at Hamsterley to assist their sister church in the time of its need:

“Dearly beloved,---Out of a sincere love and hearty desire to promote the cause of Christ, and the promulgating the ever-blessed gospel, your worthless brother hath found in his heart to give you the following intimation of the poor, reduced, and distressed church of Christ, usually meeting at Tuthill-stairs.

You know, my beloved brethren, the unwearied pains, that faithful servant of Jesus Christ, Mr. Weir, took in visiting, exhorting, and reclaiming the few poor, scattered sheep, and to re-establish them on their own and old foundation. But the time of building the Lord's house was not then come. It would affect one's heart to see what flockings there was to his ministry, and to hear so many enquiring after him, and expressing of so much love and liking to his ministry. But now, my beloved friends, the Lord, in his providence, hath removed Mr. Durance, the great opposer of the gospel, from the place, and there seems to be an opportunity of reviving and restoring the gospel of Jesus in this place; and I am fully persuaded, considering the fewness of the people that are left, most of whom are women, it is your incumbent duty to make it your business as a neighbouring and sister church, as an evidence that you have the glory of God and the good of his people at heart, to come, two or three of you, with the prayers of the church, and in the name of the Lord Jesus, to make a solemn demand of the rights and properties of the church; or at

1750.—In the year 1750, the annual meeting was held at Hamsterley, and also in 1751; and at Broughton, in 1752. The letters dwell on the usual topics, and contain nothing of historical interest. The church at Bridlington, from the removal of Mr. Mitchel, in 1748, was without a pastor till 1752, when Mr. John Oulton settled with them.*

1752.—At this period, Mr. Garner obtained another assistant in the ministry. A North Briton, of the name of David Fernie, had become a member of the church,—was baptised by Mr. Garner, sometime about 1750, as his name first appears that year, in the association letter of the church, as co-pastor with Mr. Garner. Of his parentage, or the part in Scotland whence he came, we know nothing, though it is probable he came from Fifeshire. He was a man in middle age, mighty in the Scriptures, of very acute intellect, and ready recollection. He unhappily imbibed high Calvinistic notions, and infused the same doctrines into the minds of a considerable number of the members of the church, and among others, into the mind of Mr. C. Hall. Hitherto, generally speaking, the church and the ministers had held and preached the views of Calvinism as

least, to enquire at Mr. West, what he intends to do respecting the gospel ministry here; but, I shall not direct, only advise, &c.,

Your Christian friend and servant,

JAS. KENDALL."

* Some of the most eminent churches in Yorkshire came into existence at this time. Gildersome, in 1749, Mr. John Thomas, pastor; Wainsgate, in 1750, Mr. Richard Smith, pastor; Steep-Lane, had preaching from 1751; Shipley, Mr. Gawkrödger, in 1752; Haworth, the same year, Mr. James Hartley. Bradford, sprang from Haworth and Rawden. It began in the village of Maningham, near Bradford; Mr. Crabtree, from Wainsgate, became the first minister. He was ordained 5th Dec., 1753. He died in 1811, aged 91.

held by Bunyan. Now, the eternal justification, adoption, sanctification, and the rest of the supralapsarian ideas of Dr. Crisp, adopted by Dr. Gill, Brine, Johnson of Liverpool, and others, crept in, and, marred for a time, the peace of the church, and its usefulness in the world. For no small period this controversy prevailed; the church dividing itself into two parties, Mr. Garner taking the lead on the one side, and Mr. Fernie on the other, till matters came to a crisis, and the parties mutually withdrew from each other—each party supposing themselves in the right—having great names to adduce in support of each side of the argument.*

With regard to the precise status of each party, we think there is reason to believe, that the greater part of the church lying between the Tyne and the Wear, clung to Mr. Garner; but still, a few, in each place, sympathized with Mr. Fernie. Among the most distinguished of those who held with the latter, were Mr. Thomas Blacket, of Hamsterley, who for some years

* As is usual in such cases, a very considerable degree of asperity was exhibited on this occasion, and for many years afterwards. The strife was, however, in a great degree, one more of words than things. Both parties held the decrees of God; both insisted on holiness of character in the Christian; and both were composed of men, in the main, of pious and upright name in society. With regard to the leading parties, Mr. Garner was, so far as we can judge, the more amiable and the more correct in his views, approaching more to those of Mr. Fuller of modern times. Mr. Fernie appears to have been, perhaps, the more able and vigorous of the two; but, probably, the more stern in his disposition, with certain opinions, carried to the extreme, and leading to declarations tending to keep the sinner in his unbelief, and the backslider to suppose, all was well with him, while going on in his sins. In a letter of Dr. Stennet, to Mr. Garner, we find him deploring their disputes and mutual recriminations, in addressing him and others; but says, of Mr. Fernie, that he was regular in his morals; and had baptized an Independent minister and his whole congregation, and calls on Mr. Garner to defend himself in a Christian spirit.

preached at Hamsterley and the neighbourhood, but afterwards became re-united to the church; Mr. William Angus, of the Juniper-Dye-House, an excellent man, and of a very liberal disposition, as he was usually termed the Gaius, or the host of the church;* and also his brother-in-law, Mr. Christopher Hall, already mentioned. Mr. Jonathan Angus, of Panshields, the deacon on the northern-side of the church, a little man, but who, for talent and weight of character, was a host in himself, took part with Mr. Garner.†

* Mr. William Angus was descended in the eldest direct line from Mr. Henry Angus, of the Raw House, whose eldest son, William, was father to Henry, of the Dye-House, father to Mr. William Angus in question, and to Catherine, wife of Mr. C. Hall. Mr. Angus was born 1719, and died, February, 1788, aged 69. He married a Miss Frizzell, or Fraser, who bore him three sons and five daughters, most of whom, and their descendants, have been, or are, either members of Baptist churches, or supporters of the cause. The Rev. George Sample, of Newcastle, is Mr. Angus' grandson, by one of his daughters.

† Mr. J. Angus has left a long manuscript on the dispute. So did Mr. Michael Wharton, Junr., on Mr. Fernie's side; but as both refer more to points in which they agreed, rather than those in which they differed, we shall only give the following admirable letter of Mr. Joseph Carr, son of Mr. William Carr, the late minister, and father of Dr. Carr. It is addressed to Mr. Isaac Garner.

"My esteemed friend,—That I was not disappointed with the conclusion the people came to, relating to David (Ferne,) is what you are not ignorant of. I often thought the essentials of that difference were not of such a tendency as that a division among the people should have been the issue. If he, viz. David, never publicly preached, or in private conversation maintained, any particular points relating to faith, or the edifying of the Christian believer, but what I have been made acquainted with, in my simple way of thinking, many of those who now not only seemingly, but really, oppose him with a high hand, will make but a poor reply to the Chief Shepherd and Bishop of Souls in the great day of his

All strife in any portion of the Christian church is to be deplored. We have the highest authority for saying, that a house divided against itself, cannot stand. God, however, has, in his all-wise providence, so ordered matters, that good, remarkable and extensive good too, has often sprung out of that, which, in its own appearance for so doing. Moreover, having an opportunity of perusing a copy of the order left by John Ward, relating to the £100 given by him for the support of a gospel ministry in Derwentwater, where, according to his account, the church was first fixed; and seriously considering with myself what he expressly saith respecting those ministers for whose support he designed the interest of that sum, viz., 'that they be sound in the faith, and fundamental principles of the gospel, as personal election flowing out of the free love of God in and for Jesus Christ, his worth and merits, who is the head and first-chosen of God and precious, and we are freely chosen of God in him before the foundation of the world, the true and special fruits whereof are faith and repentance, &c., final perseverance, &c., all of which are the gifts of God,'—all of which principles my friend David publicly preacheth, and constantly, so far as I ever knew, maintaineth,—therefore why he should be deprived of having a share with other ministers, who teach and preach the same doctrines in Derwentwater, I am at a loss to know. I shall however freely communicate my thoughts to you relating to this conduct, which are as follow,---that those who are employed as trustees are not acting according to their duty, nor faithfully discharging that trust reposed in them. And, how lamentable is this, that men should take such a charge upon them, and act in diametrical opposition to the order given them. God only knows what views I have before me in this undertaking. So far as I know my own heart, the glory of God, the good of the people in general, and in particular you, whom I love as my own soul, and your spiritual welfare I greatly desire. May the God, who is the author of all our blessings, shew unto you his mind and will, and fully preserve you and his people from falling into the hypaths of error in principle or practice, that *His* truths, and his *only*, might, by his grace, be made to take place, in all your hearts.

I beseech you, bear with my freedom in this undertaking, and as I dont expect shortly to see you any where in the northside, I hope you will not be unwilling to transmit me a line by way of

nature, tended only to evil. It was so, in the present instance. A Mr. Thos. Angus went to reside in the neighbourhood of Stockton-on-Tees, and being attached to Mr. Fernie, requested his periodical visitations to preach in his neighbourhood. Mr. Fernie complied; and certain persons residing in the village of Marton, in Yorkshire, about six miles south of Stockton, and the birth place of the distinguished Captain Cook, being led to embrace Baptist principles, a small chapel was erected

answer. If others be saying, 'he hath a devil and is mad, why do you hear him?' I am conscious to myself, that next to the glory of that wonder-working God, who hath done great things for my soul, the spiritual advantage of that people, before whom my dear progenitor walked in the order and ordinances of the gospel, is my principal view and desire. And I heartily desire that God may yet be gracious to this people, by causing them, for his own name and glory's sake, to grow in grace, to become fruitful in works of holiness, serving God in sincerity, continually walking before him as the redeemed of the Lord, bearing a witness against the enormities of the day, for the complete redemption of the church draweth nigh. May the merciful High Priest of the church, - Dear Isaac---I had almost written brother,---but I am loath to offend you---refresh your soul daily, with the comfortable influences of his Spirit and grace, and may you be made to drink large draughts of that river which maketh glad the city of the living God, to whom be present and future glory. Amen.

JOS. CARR."

"Horselehope, Feby. 17th, 1752."

This letter confers the greatest honour on the individual who wrote it, as a man of education, good sense, piety, justice, and peace, equally attached to the doctrine of free grace and to holiness. Surely David Fernie, whatever might have been his failings, in common with his fellow-creatures, could not have had such an advocate, had his doctrine been very unsound, his spirit and temper, in the main, unchristian, or his conduct immoral. It is evident, that Mr. Joseph Carr warmly loved Isaac Garner, while he took part with David Fernie. O when will such unchristian contention, between Christians and Christian ministers, cease? The real philosophy of history is the improvement of the past, by avoiding its errors in the present and future.

by them in that village. The chapel exists to the present day, and is occupied by the Baptists in Stockton. As some persons connected with the cause at Marton, lived at Stockton, these laid the foundation of the respectable cause that now exists in that growing and important town. Another individual and his family, attached also to Mr. Fernie,* afterwards removed to Woodhall, near Midlam, in the North of Yorkshire; and Mr. Fernie following these likewise, in his usual routine of visitation, there arose, eventually, out of these journeys, and those of others, not only the causes of Bedale and Masham, but of Dishforth and Boro'bridge, as will appear more fully in the sequel of our narrative.

In the meantime an event occurred fraught with more illustrious consequences still. This was the conversion of the younger brother of Mr. Christopher Hall to Baptist principles. This young man, now in his twenty-third year, had lost his father when between eleven and twelve, and resided with an uncle, at a place named Kirkley, about three miles to the east of Black Heddon. About twelve months after his arrival here, he became the subject of deep concern for his eternal safety. Unhappily the gospel was not preached where his uncle attended, but merely the dreary doctrine, to a conscience-burdened sinner, of Do and live. The result was, he spent seven years of vain effort to obtain peace of mind, sometimes even signing covenants with his own blood. With some lucid intervals, he was the subject of the deepest misery; so much so, that when he had, by accident, his collar-bone broken and his shoulder dislocated twice, he affirmed that the distress of his body was

* This was Mr. Joseph Robson, who had married Ruth, daughter of Mr. Jonathan Angus, of Panshields. Some of his descendants are still in the same neighbourhood, connected with Baptist Societies, and others are scattered over the kingdom, maintaining the same principles.

nothing to that of his mind. Sometimes he contemplated suicide, and once, at least, he set about performing the direful deed. Before, however, actually attempting it, he thought he would once more glance at the Bible. He did so, and the first words that met his eye were those gracious and condescending declarations of Jehovah, "Come now, and let us reason together; though your sins be as scarlet, they shall be white as snow," &c. This passage afforded him a faint gleam of hope, and he desisted from the shocking purpose, but still he obtained no settled relief, as the freeness and fulness of the gospel, as yet, were not understood by him. At length, however, he obtained relief by reading, studying, and understanding, by divine teaching, Galatians iv. 4, 5, "But when the fulness of time was come," &c. This was in May, 1748. He now changed his place of worship, and went to hear a Mr. Dryden, whose ministry was useful to him, and with whose people he joined in Christian communion. He also contracted a warm intimacy and friendship with two students, Mr. James Rutherford and Mr. William Peden, who were, at that time, under the tuition of Mr. Dryden.

About this time, 1751, Baptist sentiments were exciting much attention in the neighbourhood, and were particularly obnoxious to the Presbyterians. Mr. Hall drank deeply into this hate, together with his two friends. This was increased by the circumstance of his brother having become an Anabaptist, and even a preacher among them. This was woeful enough; but what was still worse, he had married one of them, the sister of the man who had licensed his house for their worship, and consequently there would be less hope of reclaiming him from the error of his ways. As to his children, they would have their Christian privileges sadly abridged, by being denied, in a most cruel manner, the initiatory ordinance into the Christian church; and not

only so, but they would be shamefully cut off from the prayers of the whole congregation, and brought up nothing but heathens in a Christian land. All these circumstances combined, fired the blood of the young Northumbrian, and his two young friends, against this pernicious and pestilent gang of religionists. They therefore determined, if possible, to make a bold effort to extirpate the heresy; and, in order to accomplish this object the more speedily and effectually, they resolved, that they would begin at head quarters. No sooner said than done. The eager combatants left home, to measure swords with the redoubted Anabaptist minister Fernie, at the Juniper-Dye-House.

It was on a Saturday night, when this all-important engagement took place. Under colour of paying a visit to Mr. William Angus, the brother of Mr. Hall's sister-in-law, they came to the Juniper-Dye-House, intending to spend part of to-morrow in hearing Mr. Fernie preach. They were gladly welcomed and hospitably entertained. We may easily conceive, that the young visitants, during the introductory part of the conversation—which would likely be led by Mr. Angus and Mr. Fernie—would have to put forth an effort to appear pleased and comfortable; the effort, every now and then, relaxing into that state of the muscles of the countenance, most in accordance with the feelings of their mind—studiousness regarding what they were to say, and keenness of ardour for the combat.

At length the opportunity presented itself. Who uttered the first word we are not told, but it was uttered, and keenly taken up too. The battle commenced, and during two long hours it was maintained with immense eagerness. Fernie was well versed in the controversy, from having been, but recently, converted himself from Presbyterianism, and all the intricacy, subtilty, and

plausibleness of the Abrahamic covenant scheme, and the conventional applications of the terms Baptizo and Bapto, and their usual prepositions. His two opponents, of Scotch descent, young Rutherford and Peden, would, by this time, in some measure at least, be acquainted with what was usually urged on these points, from the divinity chairs of St. Andrew's, Aberdeen, Glasgow, and Edinburgh; and young Hall would, doubtless, with all the native vigour of his mind, have studied closely the four important points of Pædobaptism—"The promise is unto you and your children,"—"If the root be holy, so also are the branches,"—"The unbelieving wife is sanctified by the believing husband, &c., else were your children unclean, but now they are holy,"—and, "The baptism of households."

The genius of Sir David Wilkie would be requisite, to give anything like a living picture of the particular appearance of each warrior, during the two hours of heroic onslaught. Never did the forefathers of these three Scots, and the young Northumbrian, commanded by a Douglas and a Percy, in the bloody border strife of Chevy Chase or Otterburn, combat more bravely, than did these youthful redoubted champions on the classic ground of Hexhamshire, fight the determined, but bloodless battle of Pædo and Anti-Pædobaptism.

At length the strife seemed to close; but no,—they retired only for a little, consulted, rallied, returned, were defeated again, and the close was final; but not exactly in the way that young Hall had expected. When on the way between Kirkley and the Juniper-Dye-House, he thought nothing could be more easy than to put down Anabaptism by scriptural argument. The whole subject, he was persuaded, in the wide range of Revelation, was written as with a sun-beam; but, alas! how chop-fallen!—neither himself, with all his native strength of

mind, nor the classical and metaphysical education of his companions, had produced the least impression on the calm undaunted front of David Fernie. Intrenched, as regards the SUBJECTS of Baptism, on three great leading points—namely, first, the spiritual nature of the Christian, as distinguished from the Jewish dispensation,—second, the distinctness of the restriction of baptism to believers in the commission of Jesus,—and third, the unvarying obedience, on the part of the Apostles, to this restriction, seemed to afford no room for the baptism of infants;—and, as regards the MODE of baptism—the practice of the Latin or Roman Church for thirteen centuries, established by all the fonts in the cathedrals and churches in Europe, at the present day, together with the uniform practice of the Greek Church, in Greece, &c., who certainly knew the meaning of their own language best, appeared entirely to limit it to immersion. On these points, independent of all others, Mr. Fernie conceived that he had not been beaten in the eager strife, and standing erect on the battle-field, he saw with some pleasure, but no surprise, the crest-fallen appearance of his youthful, but deeply-interesting visitors; and there can be little doubt, that his fervent prayer was, that the result of that day's interview might be, at no distant period, the leading them into all the truth as it is in Jesus.

Such was, indeed, the result of the day in the case of them all, and that before a single revolution of the globe around its golden centre. Without, however, waiting for the sermon next day, the two chagrined students would not remain in the house, but returned that night, late as it was, to their own homes. They had been silenced, but not convinced; they read, and frequently met to compare notes for another engagement, but the academy dissolving, the students were scattered. Young Hall, however, was determined, again to dare the field.

alone. He was deeply persuaded, that the great mass of the Christian world could not be in the wrong, and that truth could not possibly be on the side of those deluded and despicable fanatics, the Anabaptists. He read the Scriptures carefully, and every book on the subject he could lay his hands on. Imagining, however, in his own mind, the possible replies to each of his arguments, by Mr. Fernie, his mind faltered, his heart began to fail him, and he strongly suspected, the more he looked at them with an honest and unbiassed mind, that none of them would stand the searching scrutiny of the master-mind he had had to contend with. He also perused, with great care, Wilson's Scripture Manual; and the result was, that instead of returning to the Juniper-Dye-House, again to combat with Mr. Fernie, he came to be baptized—immersed—as a believer in the Lord Jesus Christ, by him; and thus, laid the foundation for the connection of one of the best men, one of the greatest pulpit orators, and one of the most beautiful and efficient writers of the English language in modern times, the justly celebrated Robert Hall, his son, with the Baptist denomination.*

* As to the two young students, Rutherford and Peden, as already hinted, they were led within the same year to consider the subject of Baptism more deeply than heretofore. This was the case, particularly with the first named. In an appendix to a small work on the same subject, published about four years afterwards, in Dublin, he narrates his experience. There he tells us, that he was born in the North of England, and educated in the Presbyterian persuasion. He does not say that he was of Scotch descent; but it seems probable, from his being educated a Presbyterian, and from his going afterwards to a Latin school, at Jedburgh, in Scotland. It was to this seminary that he went, when he left Mr. Dryden's academy. It was the custom in this school, for some of the more advanced scholars to repeat, on the Monday morning, a part of Vincent's Catechism. One morning, a short time after he went, he got a question to repeat

Mr. Hall was baptized, by Mr. Fernie, 5th January, 1752, and in June he was called by the church to preach the gospel. He was then in his 24th year, and had been married the year before, in July, to Miss Jane Catcheside, who bore him fourteen children.

on Baptism. It led him to think. He does not mention that his mind had been excited on the subject previously, at the Dye-House; but whatever might be his reason for not stating this circumstance, we have the testimony of Mr. Hall, that Mr. R. was with him at that place, and of Dr. Ryland, that the writer of the tract at Dublin was the same person.

The working of his mind on the subject, as stated by himself, evinces the character of that mind, and shows him to have been possessed of a considerable degree of acuteness. "The method I took," he says, "to have my doubts removed, was, more strictly to search into what Mr. Vincent, the Confession of Faith, and the catechisms, say upon the subject; but these failed to give the satisfaction wished for. I had frequently heard, that the Church of England affirms, that an infant is made a member of Christ, &c., and had been condemned for doing so; but, our own church says the very same thing, as it defines (baptism) to be an holy ordinance, wherein by sensible signs, Christ, and the benefits of the New Covenant, are represented, *sealed*, and *applied to believers*. Elsewhere, we are said to be made partakers of Christ, by the effectual application of his Holy Spirit, by working faith in us, and thereby uniting us to Christ in our effectual calling. If," concludes Mr. R., "we are made partakers of these benefits by the sensible signs of Baptism, then it is not by the spirit of Christ in our effectual calling; but if it is by the word and spirit of Christ in our effectual calling, then it is not by the sensible sign in Baptism." This can never be reconciled. Three passages of scripture decided Mr. R's. mind; John iv. 23, &c., Heb. xi. 6, and 1st Peter iii. 21. Wilson's Manual also had its influence in leading him to this decision, and he resolved, when the vacation arrived in the harvest time, he would visit some of the Baptist congregations in England. In the meantime, he informed his father of the change in his sentiments, and hinted at his intention. This kindled at home the fire of resentment. He tried to dismiss the subject from his mind, and wished to treat it as an indifferent and non-essential

Mr. Hall settled in 1753, at Arnsby, in Leicestershire, the circumstances tending to which we are now about to relate.

In the year 1747, we left Mr. Christopher Hall at Wigton, the assistant of Mr. Ruston, of Broughton. He continued thus employed till 1752. In the summer

matter, but could not. He now heard of Mr. Hall's baptism, and resolved to see him on his return.

He did so, and Mr. Hall and he proposed to go to the Dye-House, on the Saturday week following. Mr. R. was first there. He was gladly welcomed, and admitted to the church meeting. There were two persons that night to be baptized, who related their experience; and with this Mr. R. was much affected, as also with the minister's discourse at the river side, together with his prayer before and after the administration. "These were so powerful and pertinent," says Mr. R., "that I secretly wished all my acquaintances present." He was asked, what he thought now. He tried to assume the air of opposition, and found the same arguments employed in defence, which he had learned from the Scriptures at a distance. The impression on his mind at the Baptism, his farther information from Mr. Hall, and the words—"why tarriest thou,"---led him to feel so, that he could scarcely forbear crying out, "What doth hinder me to be baptized?" He was so, next day. Two persons came forward early in the morning to be baptized. Mr. R. presented himself also, as a candidate, along with them. "The relation of our experience," he remarks, "took up much of the morning, the people standing on each side of the river. The occasion reminded me of the primitive baptism in Jordan. Mr. Fernie preached twice from Isaiah xxv. 26, and then proceeded to administer the Lord's Supper. He first addressed the parties newly baptized, and with cordial affection gave us the right hand of fellowship. It was a feast to my soul, and I stood in great need of it, for I met with a cool reception on my return home."

His father asked him if he had been baptized. He told him the truth; and was desired to leave the house. "I quietly walked out," he says, "to lament my hard fate. After my father had gone to bed, my mother called me in, and the next morning his countenance was more towards me than at other times. In a short time, a beloved cousin was made the happy instrument of

of that year he was invited to supply the church at Arnsby, to whom he had been recommended by a good old soldier, with whom he had become acquainted at Carlisle, when the army of the Duke of Cumberland, on their return from Scotland, encamped there. Mr. Hall

turning my father's heart, which put an end to all my troubles from that quarter."

The cousin, Mr. R. here refers to, was, probably, Mr. William Peden, who went along with him and Mr. R. Hall to the Juniper-Dye-House. He is said, in a note, to have been the son of an uncle, whom he had much dreaded to encounter on the subject of Baptism. Both were men of great abilities, and strict piety, and died nearly at the same time, soon after. Dr. Ryland, in his funeral sermon for Mr. Hall, affirms, that Mr. Peden also became a Baptist, assisted Mr. Fernie in preaching at Tuthill-stairs, Newcastle, settled at Sunderland, but died young. This must have been the case, if Mr. Peden were his cousin, as Mr. Rutherford's book was published in 1758.

Mr. R. was soon called out to preach the gospel, baptize, &c. He likewise assisted, for a short time, Mr. Fernie, at Tuthill-stairs; but in the beginning of 1754, he went to Dublin to preside over a Baptist church there. The following is an extract of a letter he wrote to Mr. Wm. Angus, of the Dye-House, soon after his arrival:—

"DUBLIN, FEBY. 5, 1754.

"*Dear Brother,*—I wish the peace of God, that passeth all understanding, may possess your heart and soul, and establish you as a pillar in his house. I got safe to Dublin; and am since in very good health. The people here are of a very kind loving disposition; but too polite and grand for such a rustic as myself. Capt. Fletcher has been all along a true friend to me. It is highly probable, my preaching will not be acceptable, my divinity being too coarse spun for such refined tastes as most of 'em have. They are bitter enemies to the doctrines of grace, (two or three excepted) so that I hear of a rumour among them that I fly as high as Dr. Gill, if not so high as Mr. Johnson. Judge ye what a situation I am in, who can neither get my tongue employed, nor my heart eased, except in the pulpit. And now may the good-will

went to Arnsby, and supplied for two Sabbaths in the end of the summer. The people wished him to remain, but, as he had engaged to spend the winter at Whitehaven, where he had had a weekly lecture, for some time, he could not comply. At this time Mr. Hall visited London, but returned to the north by the 1st August, and preached, it is supposed, at Oulton, on the 2nd, being Lord's day. On the 8th he was to preach at Broughton, and also next day, but to his great surprise, Mr. Thomas Palmer, of Hull, had possession of the pulpit. Mr. Hall, in the Whitehaven church-book, says, "Mr. Palmer did all this of his own accord." This appears, however, to have been a mistake, as the people seem to have been opposed to the high doctrines of Mr. Hall, which Mr. Palmer engaged to oppose, and, as he was a man of property, to preach to them freely.*

In the end of the year 1751, a Mr. George Sephton, a member of the church in Liverpool, under Mr. Oul-

of Him who dwelt in the bush, be with my Bro., and the whole church. So prays your dear Brother in the best bonds,

JAMES RUTHERFORD."

The Captain Fletcher, mentioned in this letter, was from Broughton, as Mr. R. directs Mr. Angus to write to him, by Mr. C. Hall, Whitehaven, who could get all letters, &c., conveyed to Dublin.

Mr. Rutherford continued at Dublin till he lost his health, in 1760. He was warmly and affectionately invited to succeed Mr. Ryland, at Warwick. He went there, but died soon after, in 1761.

* Mr. T. Palmer was brother to Henry Palmer, already mentioned. He appears to have been baptized at Broughton, in his 18th year, 1735, being born in 1718. He studied at one of the Scotch Universities, and settled at Hull, over a newly-formed church, chiefly members from Bridlington, 9th October, 1740. In 1750 he published a small work on Baptism; and in 1752 left Hull, and came to Broughton, as above stated.

ton, had come to live at Whitehaven, and had joined the church at Broughton. He soon invited Mr. Hall to preach at Whitehaven, which the latter did with good effect, in the beginning of 1752. He baptized some there, to whom he had been useful, and these, when the above circumstances transpired at Broughton, invited Mr. Hall to come and reside with them. He did so, and was ordained their pastor, 25th April, 1753. Previously to his ordination, he wrote to the people of Arnsby, that he now, from his engagements, at Whitehaven, could not comply with their wishes that he should settle among them, but recommended to them, his brother Robert, lately baptised by Mr. Fernie, and called to be a minister. They acted on this advice, Mr. Robert complied, and arrived at Arnsby, in June, 1753, where he continued a laborious, useful, and beloved minister till his death, 13th March, 1791.

Mr. Christopher Hall continued at Whitehaven till 1760, when he removed to Harvey-lane, Leicester, over which church, at a later period, presided the great William Carey, and his distinguished nephew, Robert Hall, Junior, for about 20 years. He, himself, remained only one year and a quarter. In 1761, he settled at Rye, in Sussex; and in the following year, he removed to Luton, Bedfordshire, where he remained six years, and then removed to London, to succeed Mr. John Allen, (who came to Newcastle,) at Petticoat-lane. He was set apart, 1769. The church removed to Glasshouse-yard, Aldersgate-street, November 2, 1772. In 1774, they built a new place in Crown-alley, Moor-fields; continued there till 1783; removed to Hope-street, Spital-fields, and Mr. Hall continued to preach there till his death, August 17, 1786, aged 61 years. He was buried in Bunhill-fields.

In the end of the year 1752, Mr. Fernie had been requested to supply the church at Tuthill-stairs, New-

castle. He did so, along with Mr. Rutherford, as already mentioned, and also with Mr. Peden, till the church there was supplied by a minister named Mr. Bowser, said to be a native of Sunderland. At this latter place there appears to have been a Baptist church at this time, and Mr. Peden had become its minister.

1753.—The annual association was held this year at Hawksheadhill. Great anxiety is expressed, that the messengers should state clearly to the churches, the advices tendered to them by the association, and if they neglected they should be reproved. The heads of families are recommended to educate their children in the knowledge of the Bible, and the Baptist Catechism.

1754.—The annual meeting was held this year at Hamsterley. The letter from the church in this village, both for this year and the previous one, is in the hand writing of Mr. Garner; but these are the last; and no entry is found in the church-book for the ensuing sixteen or seventeen years. It is probable, from these circumstances, that the health of Mr. Garner was giving way; he had, however, a few assistants. Mr. Cuthbert Crawford had been called to the ministry, in 1750. It is probable, that his cousin Mr. Joshua Garner, who was for some years his successor, also assisted him for some time before he died. Mr. Michael Wharton—probably the son of the former individual of that name,—had been baptized by Mr. Garner, and, it may be, assisted him. He seems, however, to have been called, about this time, to Oulton, to aid Mr. Palmer, where he continued to his death, which took place about the year 1790. Mr. Oulton left Bridlington this year, and was succeeded by Mr. Thomas Wilbraham.

1755—1758.—Between these years few particulars respecting the churches are known; but the latter of them is distinguished by the death of Mr. Isaac Gar-

ner.* This event took place on the 19th September, in his forty-first year. Owing to his secular and ministerial employments, his constitution,—as his daughter, Mrs. Angus, informed the writer,—soon broke up. For some time before his death, he became the victim of a dropsical complaint, and gradually sunk beneath it.

As a pastor, Mr. Garner was both disinterested and laborious; as he was unwearied, while his health remained, in going to Rowley and Hindley, every fortnight, which, necessarily, to a person of feeble frame, involved great fatigue; and the expenses of his horse, in travelling, his daughter affirmed, were about the whole of the amount the church awarded him for his labours.

As a preacher, Mr. Garner was very acceptable. The remains of his letters and sermons, discover him

* Mr. Garner married soon after he came to Hamsterley, Ann, daughter of Joseph Jopling, of Satley, whose father Joseph was the eldest son of Joseph and Deborah Jopling, referred to in page 84. Mrs. Garner's mother was Elizabeth, sister of Sarah Rippon, mother of Mr. Wm. Angus, of the Juniper-Dye-House. She had four brothers: Thomas, of Cotherstone, long a deacon of the church at Hamsterley; John, of the same place; Silas, of London; and Isaac, of Gateshead. She had two sisters that died young; and Elizabeth, wife of the Rev. David Kinghorn, of Bishop Burton, father of the distinguished Rev. Joseph Kinghorn, of Norwich. Mrs. Garner had six children, two sons and four daughters. She bore her youngest son and daughter twins, after the death of their father, Mr. Garner. Her eldest son married a Miss Fletcher, of Broughton; and settled in Dublin. Her eldest daughter married Thomas Morgan, of Hamsterley, whose son Thomas settled as a Baptist minister in Dublin. Her second daughter married, 1st. Mr. Little, of Cotherstone, by whom she had one daughter, Mrs. Atkinson, Newcastle; and 2nd, the Rev. Jacob Hutton, of Broughton. Her third daughter, Dorothy, was married to Henry Angus, of the Low-Dye-House, grandson of Titus, third son of Henry Angus, of Raw-house. Her youngest daughter died unmarried, and her youngest son

to have been not only a very pious man, but one of good mental capacity, some reading, and considerable scriptural information. An aged female, living at the village of Cotherstone, where Mr. Garner had relatives, whom he often visited, and usually preached when he did so, told the writer, that she had often, in her younger days, heard Mr. Garner, and that he was a good preacher, and a holy man. But the chief proof of the value of his preaching was, the success with which it was crowned; for in the course of the sixteen or seventeen years that he was minister and pastor of the people in Hamsterley, &c., seventy-four persons were added to their number. It is true, that he might not personally, by his preaching, have been the instrument of converting the whole. As some of them bear the name of certain persons, whose names are attached to the trust-deed of the chapel, at Marton, in Yorkshire, it is probable that these were the same persons recorded in the church-book at Hamsterley. It is highly likely, from this, that Mr. Fernie was the means of adding these, and, probably, many others; doubtless also, the other fellow-labourers of Mr. Garner had their share in this amount of usefulness. But still, there can be little doubt that he himself had a considerable part, under the Great Head of the church, in effecting these additions. As in the case of other communities, it must be acknowledged that some of those who were added, were afterwards excommunicated; but still, with regard to the majority, in the exercise of a charitable decision, there is reason to hope, that they were truly converted to God.

Isaac was a printer, and was the author of some poetical pieces, of considerable merit. A short notice of him is given by Mackenzie, in his *History of Durham*. Mrs. Garner married a second time, and died in 1806. She was deposited in the grave of her first husband.

1759—1760.—After Mr. Garner's death, the labourers in the church already mentioned, had the care of it, along with the deacons, and public preaching chiefly devolved on them. These were Mr. Joshua Garner and Mr. Cuthbert Crawford. Mr. J. Garner never was ordained over the church, which was, therefore, from 1758 to 1774, destitute of a regular pastorate. Mr. Jonathan Angus still officiated as deacon, but as he was now far advanced in years, his son, Mr. George Angus, was called to his assistance. His son-in-law also, Mr. John Hall, of Hamsterley, along with a colleague of the same name, at this time, sustained the office of deacon, with great credit to themselves and benefit to the church. The supralapsarian notions still so far prevailed, that several withdrew, and united with Messrs. Fernie and Blacket; the latter of whom preached in a house of his own, at Hamsterley, and also visited either occasionally, or periodically, the village of Westpits, &c.

In the year 1761, after a probation of full six years, Mr. Wilbraham was ordained at Bridlington. He was quite blind, but a very acceptable preacher.

1762.—Previously to 1762, the church at Newcastle had been supplied by Messrs. Fernie, Peden, and Bowser. The latter had, for some time, been the settled minister of that church; but about this period he had left, and they were again in a state of destitution. Their only resource was their old friend, Mr. Fernie, and the church at the Juniper-Dye-House. They accordingly sent to them the following letter, imploring their assistance:—

“NEWCASTLE, JULY 12, 1762.

“*To the Church of Jesus Christ, at Hexham, &c., under the pastoral care of Mr. David Fernie.*

“We, your brethren, of the same faith and order, at Newcastle, send Christian salutations. We acknowledge your tender

faithful care, and concern for us, since we became a people here, and that you have been like a mother and nurse to us, who are yet but in our infancy, and no wonder we think and act like children. Mr. Bowser is gone from us, and we are again destitute. We thank you for this visit of your pastor; and we unanimously desire, and request, you will send him to visit us; and we have made the like application to the church at Sunderland, which, if granted, will supply us once a fortnight, till we see what the Lord will do for us. And we desire your prayers to the Lord of the harvest, for a labourer to this little vineyard; and though we are young, weak, few, poor, and much dispersed, who can tell what the Lord may do for his own name's sake. We think most of us are, through grace, sincere and hearty for the cause, and the Lord is among us. Your favourable compliance will much oblige us, and we shall make conscience of bearing his charges; for the workman is worthy of his meat.

"This, by order of the church, is signed

by your dear brethren in the

kingdom and patience of Jesus Christ,

GEORGE WEST,

JAMES MUNDELL."

1763—1765.—During these years we have few documents to enable us to ascertain the state of our northern churches. In the course of the ministry of Mr. Joshua Garner, at Hamsterley, we have no entries in the church record; and in that of Newcastle, none till 1765,

* The above letter throws considerable light on the history of the church at Tuthill-stairs. They represent themselves, 1st. As being few, weak, and poor. 2nd. As being dispersed; intimating, probably, that few as they were, they were much scattered over the neighbouring towns and villages of North and South Shields, &c. 3rd. As being young, and in their infancy; also as having had the church at Hexham to have cared for them as a mother and a nurse. This appears to imply, that previously to Mr. Fernie's being pastor of the church at the Dye-House, the Newcastle people had been in such a reduced state, that they had been formed as a church anew, under the direction of Mr. Fernie; and perhaps this had taken place soon after Mr. Kendall had written his letter, in 1749. Be this, however, as it may, the name of George West, attached to the above letter, seems to guarantee the existence of some of the members of the church, during the forty-two years that intervened, between the purchase of the property in 1720 and 1762. If Mr. G. West was thirty-eight in 1720, he would only be seventy-two now in 1762. The above letter has been preserved in the family of Mr. William Angus, the deacon of the church at Juniper-Dye-House.

when we are informed that Mr. Fernie still ministered to the people there, once a month, in his usual itinerating journeys in Northumberland, Durham, and Yorkshire. In this year he baptized at Tuthill-stairs, two individuals who were afterwards distinguished members in that church, viz., Mr. Caleb Alder, a gentleman of great respectability, and Mr. Philip Nairn.

It was also in 1765, that Mr. Sedgfield, formerly of Liverpool, but who from 1725, had been minister of the church at Tottlebank, a period of forty years, died. He was succeeded by Mr. Joshua Kettleby, who was ordained 18th September, 1765, and continued pastor of the church till 1770, when he removed.

In the month of July, this year, 1765, Mr. Robert Carmichael, minister of a small Independent church, in Edinburgh, invited Dr. Gill. of London, to come to Edinburgh to baptize him, with five others, as they had changed their sentiments on the subject of baptism. As this was not convenient for the Doctor, he requested Mr. C. to apply to Mr. Fernie, in the North of England, and induce him to administer the ordinance to himself and friends. This suggestion was couched in the following terms:—

“JULY 16, 1765.

“There is one Mr. David Fernie, a Scotchman by birth, in the northern part of England. He is a man of great evangelical light, and good knowledge of the constitution and order of churches. He frequently preaches at Newcastle and Sunderland; but his ministry lies chiefly in the bishoprick of Durham. I direct my letters always to him—for I have had a correspondence with him for many years,—in this manner:—To Mr. David Fernie, at the Chair-head, Newgate, Bishop-Auckland, in the County of Durham. If Mr. Carmichael could take a journey into these parts, which is the nearest I think I can direct to, he might be baptized by him, and then, as I before observed, upon his return, he might baptize the rest of the friends.

(Signed,)

JOHN GILL.”

1766.—We have not the means at present, of ascertaining the reason why Mr. Carmichael was not baptized by Mr. Fernie; but, as stated in the note below, he was baptized in October, this year, in London, by Dr. Gill.* An affectionate intimacy, we are certain, commenced at this time between Mr. Carmichael and the friends at Edinburgh, and Mr. Fernie and the friends in the North of England. In the midsummer of 1766, Mr. Fernie, with his beloved and constant friend, Mr. William Angus, of the Juniper-Dye-House, went to Edinburgh, and had an affectionate and Christian interview

* The notice which has been already taken of the Baptists, in Scotland, in the days of the Commonwealth, leads us to feel an interest in the resuscitation of Baptist principles, in that country, at this time. Among the leaders in this movement, were the above Mr. Carmichael, who had been originally an Antiburgher minister, at Cupar, in Angussshire, where he was much esteemed. By perusing the works of the celebrated John Glass, he left his former connexion, and became pastor of a Glassite church, in Glasgow, in 1762. In 1763, he had some conversation with his friend, Mr. Archibald Maclean, Printer, Glasgow, on the subject of Infant Baptism. They agreed, that they could see no authority for it in the Scriptures; but resolved, not to be hasty in their decision. Mr. Carmichael was this year called to be an elder of an Independent church, in Edinburgh. In 1764 he wrote to Mr. Maclean, requesting his thoughts on Baptism. Mr. M. complied; and stated his conviction that Infant Baptism had no authority from the word of God. Mr. C. became also convinced of the same truth, during the following year, with five others. As there were no Baptists in Scotland, Dr. Gill, of London, was written to, as stated in the text. Mr. C. went to London, in the end of Sept. 1765, preached for Dr. Gill, and was baptized by him, at the Barbican, Oct. 9. Returning to Edinburgh, he baptized his five friends, with other two in November following, and they were formed into a church. Mr. Maclean, being at Glasgow, was baptized some weeks afterwards; and in the spring of the following year, wrote an answer to Mr. Glass's Dissertation on Infant Baptism, a masterly performance, the reading of which had the effect of convincing the writer, in early life, of the truth of Baptist prin-

with the brethren there. On their return they brought with them the following letter :—

“The Church of Jesus Christ, which is in Edinburgh, professing and holding the doctrine of Free, Sovereign Grace, in the Salvation of Sinners, &c., To the Churches of Jesus Christ of the same faith and order at Marton, Hexham, and Newcastle, under the pastoral care of our dearly beloved brother Mr. David Fernie, Grace to you, and peace from God our Father, and from the Lord Jesus Christ.

“VERY DEAR BRETHREN,

“We cannot but return you our most sincere and hearty thanks, for your great love, sympathy, and care, you have shewed to us: first, in seeking after acquaintance with us, and in expressing your hearty affection towards us, in your letters to Mr. Harlaw, and afterwards to ourselves, in your epistles to us; and now, at this time, have shewed the greatest evidence of your real regard to us for the truth's sake, which you judged to be in us, in sending messengers to us, to comfort us in our infant state; and still more in that one of them is your pastor, whom we highly re-

ciples. In 1767, Mr. Maclean removed to Edinburgh; and became Mr. Carmichael's colleague in 1768. The church then considerably increased. In 1769, Mr. C. removed to Dundee, to take the eldership of a newly formed church there. In that year, churches were formed at Glasgow and Montrose. Mr. Carmichael died in 1774. In the years 1775, 1776, and 1777, a great degree of controversy unhappily occupied the newly formed churches; but still they grew. In 1777, a number of influential persons joined them: among others, Mr. Henry David Inglis, advocate, grandson to Colonel Gardiner, who fell at Preston Pans; and Mr. John Campbell; Mr. William Dickie, &c. In 1778, Mr. Moncreiff, brother to Sir Henry Moncreiff, became elder of the church at Glasgow. In the same year, Mr. William Braidwood, long afterwards, an elder along with Mr. Maclean, and Mr. H. D. Inglis, joined the church and was ordained 1779. Some persons from Wooler, in Northumberland, were baptized that year. In 1780, Mr. George Greive, Presbyterian minister there, also was baptized. We shall allude to the progress of this connexion in our succeeding pages.

gard, and to whom we are highly obliged. And we cannot but express our joy, to find both in conversation with your messengers, and hearing your minister preach, that there is such a unity of spirit and sentiment in the doctrines and ordinances of the gospel; and we think ourselves very happy in having acquaintance and Christian correspondence with you, as a sister church, or churches. O how wonderfully hath the Lord manifested his goodness to us; in delivering us from Anti-Christian darkness; and gathered us into a church state, publicly to confess him before men, and to follow him without the camp, bearing his reproach; and without being ashamed to bear testimony to the doctrines of the gospel, and ordinances thereof, that have been corrupted and trodden under foot of men; and all in a way that we looked not for! We may truly say, that we have experienced the fulfilment of that promise, 'I will bring the blind by a way that they know not,' &c. We are but a very small handful, poor and despised in the world, very unfit and unlikely for such a work, as to raise his truths and ordinances from so much rubbish as they have been buried under; but the Lord himself hath begun it, and he needeth not great instruments for his work. 'Not by might, nor by power; but by my Spirit, saith the Lord.' To Him be all the glory.

"We shall be always glad to hear from you, and to maintain Christian and kindly correspondence with you, and when it shall be in our power, we shall cheerfully return your visit; meantime, we acknowledge your great kindness in giving us this visit, which hath been very refreshing, strengthening, and comforting unto us. And we pray the Lord may make you a fruitful vine, by the sides of his house; and thy children like olive plants, round about his table; and that he may do better to you than at your beginnings.

"Wishing you a joyful meeting with Mr. Fernie and Mr. Angus, your messengers, and kindly saluting you all, we are severally your very affectionate brethren in our dear Lord Jesus.

"Signed in the name and in the presence of the
Church, at Edinburgh, 28th July, 1766, by

Robert Carmichael, Robert Walker,
Joseph Strachan, Joseph Wainwright,
and J. Harlaw."

On the return of Messrs. Fernie and Angus, the church at Newcastle sent the following reply to the

church at Edinburgh. It is addressed to one of the brethren, perhaps, Mr. Robert Walker.

"Newcastle, 5th August, 1766.

"VERY DEAR BROTHER,

"Through the good hand of our God upon us, we got safely home, and had a comfortable meeting with our brethren, at Hexham, on the First Day of the Week, when, after the Lord's Supper, your church letter was read, which, with our account of your primitive simplicity, gospel order, and stedfastness in the faith, brotherly kindness to us, and our great satisfaction and comfort among you, caused great pleasure and joy to them; and also, to the brethren here, whither I came yesterday, and delivered your salutations to them, at a meeting we had in the evening. All of them rejoiced at the consolation, and salute you heartily in the Lord, and wish your 'city may flourish like the grass of the earth.'

"When we reflect on that love to Jesus, and to his truth and kingdom, that purity and zeal, that humility, openness of heart, and brotherly love to us, that appeared in you and your worthy spouse, and also in our dear Mr. Carmichael and all the church, we cannot but love you, and thank and praise the Lord on your behalf. It is the Lord's doings, and wondrous and very pleasant in our eyes.

"Mr. Alder's love, and mine, to Mr. Maclean.—Mr. Powler, that minister I spoke of, has been here. He rejoices at the good tidings from Edinr., and gives kind respects to you all, and joins in good wishes for you. Accept this short epistle, as I have little time. If there is any thing material among you, inform us of it soon. Direct either to Mr. West, as before, or to Mr. Caleb Alder, on the Side, Newcastle. God is able to make all grace to abound to you. His blessing be on you, your dear spouse, and your dear little children; and his beauty on the work of your hands. He is not unrighteous to forget your work and labour of love. The grace of our Lord Jesus Christ be with you all.

"I am, dear Sir, your sincere and

affectionate brother in the dear Lord Jesus,

DAVID FERNIE."

It is a pleasing singularity, that an intercourse should take place between the revived churches at

Hexham, &c., and Edinburgh, at the present time, such as had taken place between them, one hundred and thirteen years before, in 1653. Messrs. Hickhorngill and Stackhouse were the messengers of the church at Hexham, at that time; and Messrs. Fernie and Angus were the messengers now. When, at the former time, the messengers returned from Scotland to the North of England, they brought an affectionate letter with them, and told the brethren how kindly they had been received; and the church at Hexham sent an affectionate and grateful reply. We find the churches, on the present occasion, acting in a similar manner. In viewing both cases, we are forced to exclaim, "Behold how good and how pleasant a thing it is for brethren to dwell together in unity." Christianity—real, living Christianity, is ever the same, at all times, and in all places.

1767.—In the year 1767, a change took place at Bridlington, Yorkshire. Mr. Wilbraham, on account of the unbecoming cavilling of some of the members of this church, felt himself induced to withdraw. Mr. Gawkrodger, of Shipley, who had most successfully reared the cause in that place, was invited to Bridlington. He accepted the call, and became as useful there as he had been formerly at Shipley.

1768.—It was somewhere about this time, that Mr. Joshua Garner, at Hamsterley, as traditionally related, by the aged people of that period, received a challenge from a gentleman of the neighbourhood, Mr. Surtees, a relative of the historian of Durham. The challenge was, that he would come and hear him, if he would preach from Judges i. 19, "And the Lord was with Judah, and he drave out the inhabitants of the mountains, but could not drive out those of the vallies, because they had chariots of iron." Mr. Garner accepted the challenge, and preached on the subject, much to the

satisfaction of Mr. Surtees, who, exclaimed, that he was an uncouth, but a clever fellow. We are not told what interpretation Mr. Garner gave the passage; but it is probable, that he resolved the want of success, on the part of the tribe of Judah in the valley into their unbelief, they having feelings akin to the ten spies, when they returned and told the Israelites, "that the cities were walled," &c. On this account, Jehovah was displeased with them, and left them to the unbelief and cowardice of their own minds, and the feebleness of their own arms.

Owing to some disagreement with several of the members of Hamsterley, who withdrew from his teaching, and his growing infirmities, Mr. Garner was induced, by his friends and relatives, to retire from that village, and give way to a more acceptable ministry and settled pastorate. He acted on this advice, and retired to the house of his son-in-law, Mr. John Smith, of Durham, and died there, at an advanced age.

1769.—From 1762 to 1769 the cause at Tuthill-stairs had, as far as we know, to depend for supplies on Mr. Fernie and the minister of Sunderland. Who the minister of that place then was, we are not informed. Mr. Peden having died young, it is not at all unlikely, that Mr. Fernie supplied at Sunderland as well as Newcastle. A chapel had either been purchased, or built for the accommodation of the brethren of this town; and Mr. Fernie went to London with the case, and preached at many towns on his return, taking collections wherever he could obtain them. When he arrived at Rochdale, he wrote to Mr. Angus, at the Juniper-Dye-House, and refers, in his letter, very interestingly to the many places that he visited. The following is an abridgement of it:—

"Rochdale, Oct. 17, 1769.

"DEAR BROTHER,

"Whom, with all the flock, I long to see again, after a long absence, Grace, and peace, and my love, be with you all evermore.

"I left London, Sept. 16, and came to Watford, 17 miles, and preached there on the 17th. Mr. Medley (afterwards of Liverpool) is sound and lively. They made a collection for the case, and were kind to me. From that I went to St. Albans; thence to Luton; then to Bedford, where there is a numerous church of Independents, and but two or three Baptists. It was John Bunyan's; and I was in his pulpit. Mr. Symonds, their minister, is a sound man, and friendly, and so were the people. Then I came to Colton. The minister there is a lively, sound, kind, and useful man—church flourishing. From that, to Olney, Bucks, and preached Lord's Day, 24th; then to Northampton; and Mr. Ryland, [afterwards Dr. R.,] and a young minister and I set out for Kettering, to a minister's meeting, and then preached in the evening, and next morning, and also in the evening; then to Tosten, preached Lord's Day, 1st. Octr.; on Monday, at Bosworth; at Mousley, on Tuesday; and at Arnsby, on Wednesday. Here I was detained, a week longer than I intended, by Mr. Hall [his old friend.] Then to Leicester, and preached on Friday. Next at Sheepshead, and preached on the eighteenth. Then to Hallingham, and preached on Wednesday. Then 16 miles to Derby, and then took the stage and came to Manchester, 56 miles, where I preached Lord's Day, and stayed on Monday, and collected for the case; and so I came here, this day, 12 miles. Mr. Cleg is a good preacher, a man of great parts, and has a great silk trade. He is very kind. I design being at Mr. King's, next Lord's Day, else I cannot see him this winter. His letter and recommendation did me much good at London. I have had a letter from him, desiring me to come that way, and he says, many converts are added to them. Thence I shall go to Marton, the 29th; and, if the Lord will, I shall be with *you*, next Lord's Day, Novr. 5th. I pray you give the members notice, and let us be at the Lord's supper again, with joy, and in peace and comfort. Then, I think of being at Newcastle, on the 12th, which I would have you to intimate: and then, I shall go to Sunderland, and discharge my trust, which I hope to do faithfully, to their wish. Thus I devise my way, with submission to the will of God, who

will direct my steps according to his will. My love to Mrs. Angus and your family; to father and mother; also to Silas, Henry and Margaret, and to all my dear brethren and sisters in the church.

“My love to brother David, Mr. Alder, Philip, and all the friends at Newcastle.”

Mr. Fernie does not refer to Mr. Allen, of Petticoat-lane, London, already referred to, as the predecessor of Mr. C. Hall there; but the church at Newcastle had given him a call to be their pastor, which he accepted, and came to Newcastle in the end of the same year, 1769. He continued till February, 1771; and then went to America, where he died. During his residence at Newcastle, he baptized several; two of whom lived to tell the tale for many a day afterward. These were,—Mr. John Grice,* who removed to London, and died in 1830: the other was the Rev. Charles Whitfield, of Hamsterley, whose distinguished career, as the leading minister among the Baptists of the North of England, we are now about to review in the period of our history that opens upon us.*

* We have little from Mr. Fernie's letter relating to the churches of Lancashire, &c. Oakenshaw was reckoned a branch church of Bacup, in 1737. In 1760, Mr. Bamford was settled over them as pastor, and in 1765 the place of meeting was transferred to Accrington. The church of Bingley, in Yorkshire, was formed in 1762, through the agency of Mr. Skirrow and his son-in-law, Mr. [late Dr.] Fawcett, then a member of the church at Bradford. In 1764, the chapel was built, and Mr. Butterworth settled. He was succeeded in 1768, by Mr. Dracup, who removed soon after to Rochdale. In 1767, Colne, in Lancashire, had its origin from some of the members of Barnoldswick: Mr. Studdard was their first pastor. Scarborough had its commencement in 1767, likewise. Mr. Hague was its first pastor, and long held the office with much honour. History affirms that Sir J. Lawson, a baptist, lived here, and died in 1665. He was the friend of General Harrison.

PERIOD FOURTH.—FROM 1770 TO 1821.

CHAPTER I.

State of religion at this time.—Burns the poet.—Mr. Whitfield's parentage, &c.—Conversion.—Baptism.—Call to Hamsterley.—Mr. Thomas Blacket.—Tottlebank.—Great flood on the Wear.—Mr. Coultherd's death.—Newcastle, Mr. Fernie.—Messrs. Garthorn and Palmer.—Mr. Harbottle.—Mr. Whitfield's ordination.—Whitehaven.—Mr. Cuthbert Crawford.—Association.—Mrs. Dowson of Snapegate.—The Dowsons.—Association.—Mr. Isaac Slee.—He leaves the church of England.—At Hamsterley.—Baptized.—Goes to Haworth.—Death.—Letters.—Newcastle.—Mr. Fishwick.—Mr. Pendered.—Messrs. David and Joseph Kinghorn.—Letter to Mr. Dowson. American war, Mr. J. Toward.—Association.—Division of the church on the Tyne and Wear.—Mr. Ross.—Mr. Thomas Jopling and relatives.—Churches in Yorkshire, &c.

As a large portion both of civil and ecclesiastical history is included in the biography of particular individuals, who have left the impress of their hearts and intellect on their own and succeeding generations, so it is with the history of the Baptist denomination in the North of England. As the care of all the churches came on Paul, so it may be truly said, that the care of all the churches, in his own denomination, in the northern counties, for nearly half a century, devolved on the shoulders of the Rev. Charles Whitfield, of Hamsterley, in the county of Durham.

The state of spiritual religion in the North of England was, at the commencement of Mr. Whitfield's ministry, but in a very languid condition. There were but little of the doings of either Dissent or Methodism in it, and evangelical religion was proclaimed in few of the pulpits of the Establishment; consequently, true piety was very rare. In Newcastle, under the Wesleys, Methodism had in some degree prospered; and there were places of worship, in connexion with the Wesleyans, in all, or most, of the large towns in the north; and even some of the smaller towns and villages, in the coal and lead mining districts, had been penetrated. The energy of that useful body of Christians had been exhibited in the north, as much, or more, than in many, if not all, the other districts of the kingdom. The Presbyterians were, also, even considerably diffused; but these, in a great degree, exhibited too much of the apathy and formality, that, at this period, were too much felt in Scotland. Spiritual religion was but in a low state in the kirk itself; and the first and best race of Secession ministers had passed off the stage. As such was the state of religion in the mother country, so those ministers and congregations springing from it, participated, in some degree, in the general character.* The Independents were but few, and in no way remarkable either for piety or activity; and the same might be affirmed of the few churches composing the Baptist Northern Association.

* The New Light, or Socinian party, were very rampant in the church of Scotland, at this period. Their influence on the popular mind must have been exceedingly baneful, as seen in the following reference to Burns the poet. "It can be proved beyond the power of doubt, by living and unimpeachable testimony, that Burns himself, within the last fortnight of his life, expressed the deepest remorse, for what these men had led him to write, and an anxious wish that he might live a little longer time, to make

The time of Mr. Whitfield's life may be regarded, in a great degree, as a transition period, especially among the Dissenters. For the first twenty-five years, religion went on in their churches much in the usual manner, except in the difference arising from the personal qualities of their respective ministers. In the second twenty-five years, a new influence came over the whole religious world, evincing itself in the form of missionary effort to the heathen world, in the first instance; and then, in the re-action of that movement, in the revival of the churches at home.

Mr. Whitfield was a native of Weardale, in the county of Durham. He was born in 1748, at a place called East Black Dean. His parents, John and Ann Whitfield, were members of the Established church. They had six children, four sons and two daughters. Charles was the youngest of the sons. At the age of thirteen he lost his father; and was soon after sent as an apprentice to Newcastle, for seven years.

It was during his apprenticeship that Mr. Whitfield was brought under the influence of religion. This happened at one of the visitations of Mr. Wesley to Newcastle. He immediately joined the society of Methodists in that town; and as the native energies of his mind began early to develop themselves, he was called not only to engage in prayer, but to exhort; and speedily after became a local preacher. Towards the end of his apprenticeship, however, a change took place in his sentiments. He began to lean towards

some attempt to repair the injury he had done. And Gilbert Burns,—his brother—repeatedly declared that the New Light ministers were the chief subverters of all regard for religion, in his brother's mind, and that he himself had not escaped unwounded, and long retained the aching scar."—*Hetherington's Hist. of Church of Scotland*, pp. 226, 227.

Calvinistic views; and on Mr. Wesley hearing him pray in an adjoining apartment, he remarked to those around him, "Brother Whitfield has offered up a Calvinistic prayer." Mr. Wesley, however, shewed marked attention to his young friend, presenting him with some volumes of his own sermons, and ordered him to have free access to the chapel library.

1770.—Mr. Whitfield also changed his views, about this time, on Baptism; and united with the church at Tuthill-stairs, as already mentioned. While preaching at Wolsingham, on a visit to his mother, he was heard by one of the members of the Baptist church of Hamsterley, and was invited by him to go and preach at that place. He could not at the time comply; but on receiving a letter from the church, dated 2nd December, 1770, inviting him to spend a Sabbath with them, he consented, and preached there, for the first time, on the last Sabbath of the same year. He preached, according to his own account, comfortably. Being asked if he would accept a call, he replied he would, if Providence led the way. In the month of February following, he received a letter from Mr. Silas Jopling, stating the removal of Mr. Joshua Garner, the distressed state of the church, and imploring his assistance.* He preach-

* The state of things at Hamsterley, at this time, is very feelingly touched on in the following letter, to Mr. Isaac Garner's eldest daughter, by Mr. Thomas Blacket, dated Kimbleton, April 4th, 1771.

"FRIEND MARY,

"I have been no little concerned at the distressed cause of our Jesus at Hamsterley, especially, that there was not only great divisions and distractions, but the hellish spirit that seemed to prevail one against another. I have always desired peace, but more now than ever. How foolish is it for God's people to part for trifles here, who expect to reign in glory together. It melts my heart and fills my eyes while I write, to think that God's dear

ed at Cold Rowley, on the 17th of the same month, and that day week at Hindley. The church at Hamsterley, then wrote to the church at Newcastle, for his dismission. This was granted; and he received a regular call to exercise the ministry in the church, through Mr. George Angus, of Styford, 30th June, 1771. He accepted the call, and continued, during his stay in Newcastle, to supply the northern and southern branches of the church alternately on the Lord's days, till he took up his residence in Hamsterley, which is supposed to have taken place during the year 1772. Mr. J. Kettleby removed the same year from Tottlebank.

lambs should tear one another to pieces. If there may be but a harvest of souls brought home to the great shepherd, I am not uneasy about who are the harvest-men. But after all I am sorry for poor Mr. Garner, [Joshua.] Had I been in the country, I should have attempted a reconciliation—to put away all heart-burning among friends, as he is an old man and nearly worn out. It is most extraordinary, that the people should call one from Tuthill-stairs, Newcastle, or invite one from under Mr. Allen's ministry; but it is greatly to my pleasure, as I am informed, he is solid in the gospel. If it pleases the Lord to keep him humble, he may be a great blessing to poor Hamsterley. My kind respects to him. [Mr. Whittfield.]

“Please tell Betty [his daughter] to let Mr. Fernie know that I would have him not to neglect coming in time, from home to London, as the friends there want much to see him, and he begins to fail. I have preached 22 times last month, and the congregation increases. The people in general wish me to continue, and I have very good seasons to my soul. The church has been destitute of a pastor seven years, during which time they have had forty different supplies, and I am now the twelfth candidate on trial. All this arises from a few Antinomians who do nothing for the support of the cause, and who want one to speak all about privileges and no practice. For two months I was admired by these people; but I lost their approbation by saying, ‘that man is a rational creature, and had a power given to restrain enormities, as drunkenness, &c. And the same legs that could take him to a beer-house, could take him to a place of worship.’ This raised the dust, and some of

1771.*—It was in one of Mr. Whitfield's journeys to Hamsterley, that the great floods of the Tyne and Wear, on the 17th November, 1771, transpired. When he came to Witton-le-Wear, the bridge over the river was swept away, and it was unfordable. He was then only two miles from the end of his journey; but there was now no resource but by attempting to cross the Wear, about

them said, 'they could not do *one* thing.' There is one *Bull*, who makes most stir, has been out one or two days to hear. The gentlemen of the congregation and the most part of the church are satisfied.

"I hope, my dear friend, that you consider the necessity of regeneration, and the need of precious faith in the Lord Jesus Christ. I put myself in your father's place, when in the world, but now in glory, who longed for your and the rest of the children's salvation. Some here say it is not the duty of a parent to do so, but I think otherwise. Be so kind as tell my poor wife and child not to fret. I shall write to them before I come home. There is nothing I long for more than to see my native place again, and my wife and child. My kindest respects to them, to friend Hall, and your mother and family; also Mr. William Garthorn; John Hall, and family; also Joseph Hall; James Dunn, &c. My dear friend, may God the Spirit be your guide, and the word of God your compass, that you may be preserved in Jesus till you arrive in glory, so prays your friend and servant in our great Redeemer.

THOMAS BLACKET."

The descendants of Mr. Thomas Blacket, fill very respectable stations in society, and one of them, John Blacket, Esqr., of London, has ever shown his liberality to the friends and cause of his revered ancestor, at Hamsterley.

* Dr. Gill, the eminent theologian and commentator, successor of Mr. Stinton, son-in-law and successor of Mr. Benjamin Keach, died, 14th October, 1771, aged 73. The doctor was the immediate predecessor of Dr. Rippon, the author of the Baptist Register, and the selection of hymns for public worship in the Baptist denomination. Dr. Rippon finished his course, 17th December, 1836, aged 86.

four miles lower down, at Bishop Auckland. In this he succeeded; but his circuitous route added about twelve miles more to his journey. He, however, reached Hamsterley at length, preached twice, and returned that night to Newcastle—a journey of upwards of seventy miles, by the road he was obliged to take.

But all this was only in harmony with the native ardour of his mind. During his apprenticeship, besides working at his business the usual hours, he generally devoted five to study every day; and thus laid the foundation of that knowledge which he so well cultivated and extended in future years. Five persons were added in 1771, to the church at Hamsterley.

1772.—After Mr. Allen left the church in Tuthill-stairs, Newcastle, the people there became divided, part holding with Mr. Fernie, and part, including Mr. C. Alder and Mr. Henry Leeshman, having embraced ideas somewhat similar to those of the Plymouth Brethren of the present day, that there ought to be no clergy, as they called Mr. Fernie and others; that the brethren should administer the Lord's supper without elders; and that the kiss of charity was a church ordinance. The meeting-house seems to have been occupied by both parties. On the 1st March, 1772, the party opposed to Mr. Fernie sent a letter of accusation against him, to the church at Hexham. The church there sent a reply; and Mr. Fernie sent one also, in defence of himself. This letter is ably written, and in some parts reminds us strongly of some passages in Paul's epistles to the churches in the first ages, when divisions had overtaken them, and false accusations had been made respecting himself. This is the case, especially with the following: "Say you, 'D. F. should not vainly say, he has been the means of gathering the church here.' But yourselves know it is true, how then can it be a vain speech? and who else, pray you, was the instrument in the Lord's

hands of gathering you? 'No,' say you, 'but we have been gathered by the truth,' &c. Very well; then it was by the truth, as preached and taught by me. Here you do me a piece of justice, for you in effect acknowledge it was the truth I preached, and that it was attended with power to gather you into Christ's fold, and that by the same truth ye hope to be preserved. If this had been said in love and good-will, it would have been a balance for many of your other hard speeches; but that was according to your then judgment, which it seems now is altered. Then you say, 'he cannot boast that he was a father to any of us.' Indeed I cannot boast much of you, though I have boasted; but the title of father I never assumed. One is your father who is in heaven, and it is honour enough for me to be a nurse to cherish his children, to feed his lambs and his sheep. And say you, 'he is no member of our church;' but you know, that as a minister of Christ, and a servant of the church, I baptized you and received you into membership, and if that was a nullity for want of authority, you are no members." Mr. F. then enters on the controversy about the Lord's supper and the kiss of charity, with very considerable ability and acuteness, and, according to his views, endeavoured to show that "the public teachers and ministers" of Christ, were the proper administrators of the Lord's supper; and that the salutation was "a piece of Christian practice, but not a church ordinance." Mr. F. then concludes thus: "And now brethren, as you exercise so much charity for Dolly, who abused me so rudely, and you handle her gently, and believe it flowed rather from affection than hatred; and as I have given you no ill names, but animadverted on your amusing letter, your temper, and conduct, it may be hoped you will vouchsafe the same charity to me, and believe that though I have spoke my mind freely to you, yet it

flows rather from affection than hatred; and that Jehovah the Spirit may, by the fire of his word, burn up all our wood, hay, and stubble, and instruct, confirm, and keep us in the truth, as it is in Jesus, is the prayer of your brother in Christ,

DAVID FERNIE."

"Hexham, March 30th, 1772."

Ten persons were added to the united church of Hamsterley and Rowley this year. Mr. Coultherd, who, in 1722, had gone to Torver and Hawksheadhill, after the labours of fifty years, died, 10th March, 1772. Through this long period he served his blessed Redeemer with honour and reputation. The association, from the divided state of the churches, appears, at this period, to have been for some time in abeyance; and, probably, some of the churches had become defunct, as we never now hear of those of Egremont or Pontefract.

1773.—Nineteen persons were added, by Mr. Whitfield, this year; two of whom were dismissed, by letter, from Mr. Fernie's church, said to be the church at Hexham. This letter is dated Hexham, May, 1773, and signed by David Fernie and William Angus. Mr. Michael Garthorn, an able and willing supporter of the church, died, 26th February, this year. He was baptized in 1723, and died, says Mr. Whitfield, in the faith of Jesus.* Mr. Thomas Palmer, of Broughton, died,

* Mr. Garthorn was the representative of a very ancient respectable family in Hamsterley and neighbourhood. He was baptized 14th March, 1723. Alice Garthorn—probably his mother—a member of the church, died that year. Margaret Garthorn, his sister, also is inserted as a member of the church about this time. His sister Anne, was married to Mr. Henry Atkinson. Mr. Garthorn married Miss Anne Robinson, from Broughton, Cumberland, who bore him seven sons: Michael, John, Joseph, George, William, Hugh, and Ralph. The principal surviving

20th April, this year, aged fifty-five. He was reputed a good classical scholar; published "An Address to Unbaptized Believers;" and left behind him a name better than precious ointment! May all his successors endeavour to do the same.* This year, Mr. Whitfield published his first work—a sermon, entitled "The gracious Proclamation of the King of Zion; founded on John vii. 27." It is got up in the style of that day, and contains a body of divinity. Mr. Thomas Harbottle, afterwards of Tottlebank, was called to the ministry this year, by the church at Hamsterley, &c.†

branches of this family, connected with Baptist churches, are 1. The family of Mr. Michael Garthorn, of Emshill, and 2. The family of Mrs. J. Jopling, of Canada, both descended from William, fifth son of Mr. Michael Garthorn.

* Mr. Palmer was married at Hull, December 6th, 1744, to Miss Mary Crowston, born in Lincolnshire, 7th October, 1726, who bore him twelve children. Four of these, Elizabeth, John, Mary, and Ann, became members of the church at Broughton, and were much beloved for their piety and amiability. Elizabeth became Mrs. Archer; Mary, Mrs. Witherington; Ann, Mrs. Dalton, of Eaglesfield; and John married Miss Whitaker, by whom he had one son, who died young, and three daughters; Mrs. M. Garthorn, Emshill; Mrs. J. Greenwell, Hamsterley; and Mrs. H. Dalton, Eaglesfield. The late Dr. Dalton, of Manchester, was connected with this family.

† Mr. Harbottle was born at Cocklepark, a small village near Morpeth, 29th September, 1749. In the twentieth year of his age he was brought under the influence of divine truth. Mr. Joshua Garner preached occasionally at the house of Mr. George Downie, with whom Mr. H. lived, and had been useful to him. He also heard some other Baptist ministers, who preached there. Mr. Allen, of Tuthill-stairs, first led him to know the way of salvation clearly. Sometime after this, he met with Mr. Whitfield, and told him his views of religion and its duties. Mr. Whitfield proposed him to the church, and he was baptized. Sometime after this he was called to speak in public, but not liking to do so, he resolved to go to London, to improve himself in his em-

1774.—On the 20th February, this year, Mr. Jonathan Angus, of Panshields, died, aged ninety-four. He had been a member of the church about seventy, and a deacon about fifty years. He was, says Mr. Whitfield, a pious upright man. He retained his memory to the last, was sensible of his approaching end, spoke warmly, to all around him of the Redeemer's salvation, immediately before his departure, when he calmly fell asleep in Jesus, and willingly resigned his spirit into the hands of his faithful Creator, to whose hand he had committed it.

On the 27th May, Mr. Whitfield was ordained. Mr. Hartley of Haworth, and Mr. Crabtree of Bradford, were the officiating ministers on the occasion. This year ten persons were added, and three removed by death. The church, including Hamsterley, Rowley, and Hindley, consisted of one hundred and three members. Forty-three had been added since Mr. W. began his labours, and twelve had died.

1775.—In September, 1775, Mr. Thomas Harbottle was sent to labour for a month at Whitehaven. The church in this place, after Mr. Christopher Hall left, in 1760, had Mr. John Huddleston for their minister, who left in 1766; he was succeeded in 1768, by Mr. John Knipe, from Greenwich, who remained till 1772. Mr. John Wilson, a gifted member of Newcastle-on-Tyne, received an unanimous call to settle here. He was ordained 25th June, 1773. Messrs. Fernie and Wharton, at the church's request, engaged in the services. His last record is in April, 1774. Between this time and 1780, there appears to have been no regular pastorate;

ployment. Visiting the church at Tuthill-stairs, before he left, he heard an exposition on part of the book of Jonah. He felt convicted that he was acting the part of Jonah, in fleeing from the service of his Lord. He returned, and received the call of the church, to minister in holy things as above stated.

and it was in this interval, that the church sent to Hamsterley for a supply, and obtained Mr. Harbottle. In the end of the same year, the church at Hawksheadhill applied for Mr. Harbottle's assistance likewise; but he did not go at that time.* Mr. Whitfield published, this year, his "Form and Order of a Gospel Church." Eight persons were added to the church this year: One dismissed to Grafton-street, London, and four died; clear increase three.

1776—1777.—A fast was held this year, on May 4th; and Mr. Whitfield, on 14th July, with several of the brethren, visited the friends at Reeth, in Yorkshire, when the Lord's supper was administered. On the 19th July, Mr. Cuthbert Crawford, Mr. Whitfield's assistant, died, aged seventy-six, being born in 1700. He was brought under the influence of the truth, by the ministry of Messrs. Carr and Wharton; and in the year 1750, was called by the church to assist Mr. Garner. He was not a man of much ability, but always endeavoured to do his best to serve the cause, and was distinguished as a peacemaker. He died tranquilly, resting on the work of Jesus, for the safety of the guilty. Five this year were received into fellowship; one withdrew, four died; clear increase one. The whole number supposed to be one hundred and seven. In 1777, the church suffered a decrease of one. It was a trying year, on account of abounding sin.

1778.—The association was revived this year, and met at Broughton, 16th and 17th June. The associated churches were Whitehaven, Broughton, and Oulton, in Cumberland; Hawksheadhill, and Torver, Lancashire;

* Mr. Harbottle afterwards went to Hawksheadhill, in 1777. He was ordained by Messrs. Crabtree and Whitfield. About this time he also married Hannah, daughter of Mr. William Angus, of Summerfield. He continued at Hawkshead for three years, and then went to Tottlebank.

Sunderland, Hamsterley, &c., Durham. Newcastle, Hexham, and Marton, are not mentioned, probably, on account of the influence of Mr. Fernie in these communities. Tottlebank is not included, and from this time, we hear of no more connexion of Bridlington with the association. With the reason of this, at present, we are unacquainted. The association letter, on "the sin of Adam," was written by Mr. Whitfield.* The

* On the 10th December, this year, an accident occurred connected with the cause at Hamsterley, of a very tender nature. Mrs. Dowson, wife of a respectable yeoman, at Snapegate, near Hamsterley, died in labour, and never gave birth to the child. The circumstance excited a great sensation in the neighbourhood, and led to the publishing of Mr. Whitfield's sermon and funeral oration on the occasion. Both the sermon and the oration are worthy the talents of the author, and evinced that Mr. Whitfield, was not only a man of intellectual energy, but of great tenderness of soul. The subject of the sermon was the case of Rachel. Its pathos and ability are equally conspicuous. The Dowsons, as already mentioned, were a numerous family, and had been connected with the cause at Hamsterley, from a remote period. The writer has made many inquiries of the eldest persons connected with this family, but never obtained distinct satisfaction of their original connexion with it. The nearest approximation he can make, is the following: At the beginning of last century, four brothers are said to have lived; Thomas, William, Edward, and George. Edward died without issue; Thomas and William married two sisters of the name of Vickers, co-heiresses; Thomas thus acquired property lying south of Hamsterley, called Brakenhill; and it was probably he who gave the site of the first meeting-house to the church in that village. His son Thomas was a member of the church, who had three sons and two daughters, Mrs. Goodburn, of Middleton, and Mrs. Dowson. George, the fourth brother, lived at Sunnyside, near Wolsingham. He had two sons; William, at Brakenhill, whose son Ralph, at Bradley Hall, Durham, was a member of the church at Wolsingham. His other sons, Messrs. George, Thomas, and William, in Durham and Northumberland, are respectable farmers; and his daughters, Mrs. Towns and Mrs. Pyburn, have children connected with Baptist churches at the present time. 2. John, of Mayland, who married Tamer,

preachers were Messrs. Crabtree, Harbottle, (who this year, had been called to the charge of the church at Hawksheadhill,) Bowser, and Whitfield. Two persons were this year, received from the small community at Midlam, Yorkshire, on giving up all connexion with Mr. Fernie.*

daughter of John Hodgson, who probably is the same whose name is in the list of donors to the support of the cause, in 1698. Mrs. Dowson's sister was married to Mr. Thomas Blacket, of Hamsterley, frequently alluded to; and several respectable individuals, of the name of Hodgson, or related to those of that name, connected either with Baptist or Methodist societies, still live in the county of Durham. John Dowson had five sons; Joseph, John, Henry, William, and Thomas, and three daughters; Ann, wife of Mr. Jopling, deacon of the church at Hamsterley; Hannah Readshaw, and Mary Fawcett. Some of the descendants of these are still connected with the cause; but many are scattered to different parts of England and America. Mr. John Dowson's mother was a cousin of his father's, and of the same name. She was married a second time to a person named Hall. It is supposed that a brother, or near relative of hers, was father to Mr. William Dowson, of Snapegate, whose wife died as related above. They had several children whose names are mentioned, with interest, by the old people at Hamsterley: William, John, Henry, and Thomas who settled as a farmer, in Essex; and Ralph, father to the Rev. Henry Dowson, successor of Dr. Steadman, at Bradford.

* Mr. Jonathan Hall, of Monkfield, died this year. He is said to have been a man of great piety, and holy conversation. He lived beloved, and died lamented by all who knew him. May his posterity, in these important points, ever resemble him! His wife Sarah, who was brought to the knowledge of the truth, by Mr. Isaac Garner, died December 20th, 1792. She was also an eminently pious woman. This year, 1778, Mr. Alexander Harper was called by the church to preach the gospel. He was dismissed to be the pastor of the church, said to meet at Hillcliffe and Warrington, in 1780. The letter of invitation is signed by Jonathan Atherton, Joseph Proppel, John Monks, and George Rylance. This decides Hillcliffe and Warrington to be the same church.

1779.—The association was held in the year 1779, at Hamsterley, on the 27th and 28th days of May. Five had been added to the church at Hamsterley, &c., this year; but six had died, and three had been excluded; thus the cause was diminished by four. God sets prosperity and adversity over against the other, both in the church and in the world, though sin, in one shape or other, is the grand cause of all mutation in either. This year, was, however, on the whole, a remarkable one, and one never to be forgotten, in the annals of the church, arising from the union with it of good Isaac Slee.

Mr. Slee was a native of Cumberland, and was educated for the ministry, in the National Establishment. In 1773, he was put in possession of the perpetual curacy of Plumpton, in his native county. At this time he was moral in his conduct, but knew nothing of vital godliness. In the year 1776, the great change took place on him—a change in heart—in dependence for salvation, and motives for obedience. He became a new creature in Christ Jesus. He continued in the Establishment about three years after this event, but in the present year left it, and became a Dissenter.

Three circumstances conduced to this. The first was the *abuse* he received from a *clergyman*, who heard him, after his change, preach with great earnestness to his people. The second was his having to give the Lord's supper to a dying young lady, who, he conceived, *knew nothing of its meaning*; regarding *himself*, thereby, as *a party* in the *guilt* of those who eat and drink judgment to themselves, not discerning the Lord's body. The third reason for his dissent was, the change which had taken place in his brother Daniel, who had gone to Glasgow to study also for the ministry in the Establishment. He had become acquainted in that city, with some Baptists, who led his attention to a clearer view of

the spiritual nature of the kingdom of Christ. The result was, he joined with them, in church fellowship, and gave up, henceforward, all prospect of entering the Establishment. In his correspondence with his brother Isaac, he told him of the change, and his happiness in walking with God in the ways of his own appointment. Isaac reflected—was convinced—and, soon after, resolved to follow his example.

Mr. Whitfield had frequently visited Cumberland, and was very popular with the Baptists there. As Mr. Slee was acquainted with, if not related to, some of the Baptist families,* he had occasionally heard of him, and doubtless of the opinion entertained of his character and capacity. He therefore resolved to go and visit him at Hamsterley; and as it is usual for a messenger, from each church, to attend the association, and as that meeting was to be held this year, at Hamsterley, so, it is probable, Mr. Slee accompanied the Broughton messenger thither. On the 25th May, he made his first appearance, in a place where his memory is still fondly cherished. Mr. Farrer, the curate of Hamsterley, wished him to preach for him, but he declined. His resolution to leave the church was now fully confirmed.

On his return home, he wrote to the bishop of Carlisle, and told him frankly, but politely, that he no longer could eat the bread of a community of whose

* Mr. Slee's brother William had married Mary, daughter of Mr. Abraham Fletcher, of Little Broughton, an able and self-taught mathematician, and a successful practitioner in botanical medicine. Mr. Fletcher's brother David, was a deacon of the Baptist church, Broughton, and who had married a daughter of Mr. Joseph Robinson, of Oulton. Sarah, the sister of Messrs. A. and D. Fletcher, was married to a son of the late minister of Broughton, Mr. Ruston, and was, consequently, mother of Mr. Samuel Ruston, who succeeded Mr. Hutton, at Broughton, and was a Baptist minister there for many a year.

worship and discipline he could not approve, and on the first of August, in the same year, preached his farewell sermon, to a crowded and deeply affected auditory. In another sermon, after he left the church, he stated his reasons for so doing.

After remaining a short time with his relatives, he went again to Hamsterley, on the 20th August, and was baptized, and added to the church there, the following Lord's day; Mr. Whitfield preached from Acts xxii. 16, and a hymn, by Mr. Slee, was sung on the occasion. Mr. Slee preached in the evening, from Romans viii. 28. This was indeed a gratifying day for the Dissenters, in this little sequestered village. Though they had received some additions lately, they yet had to mourn the deaths that had taken place in the circle of the church, and also the affecting apostacies that had grieved them and dishonoured religion. Mr. Slee's sermon stating his reasons for leaving the Establishment, and Mr. Whitfield's, at his baptism, were now requested to be printed. This was complied with. Mr. Slee was also regularly called to exercise his ministry among the body of Christians with whom he was now united.

Mr. Slee had not, as yet, turned his attention to the Hebrew language; but as Mr. Whitfield was reckoned one of the first Hebrew scholars in his own denomination, he was, therefore, well fitted to instruct his young friend, though in a great degree self-taught himself. On the Lord's day that Mr. Whitfield went to Rowley, Mr. Slee officiated for him, and also on the forenoon of every Sabbath of the month on which the disciples came together to break bread. He occasionally visited his relatives in Cumberland, and when there preached at Broughton and Oulton; also at Hawksheadhill and Tottlebank, in Lancashire. At this latter place, the church was very desirous of having him as their pastor, as they had had no settled ministry since the

removal of Mr. Kettleby. They therefore sent a messenger to Hamsterley, to induce the church there, and himself, to comply with their affectionate and unanimous call.

But Mr. Slee was destined to labour, and soon to die, in another quarter. Mr. Hartley, of Haworth, was now dying, and he was extremely solicitous, that the beloved people, to whom he had so long ministered, should enjoy the instructions and example of a good and able man, when he was gone the way of all the earth. Hearing of Mr. Slee, he was anxious, if possible, to secure him. It providentially happened, that Mr. Whitfield visited his aged and dying friend, in December. To him Mr. Hartley disclosed his mind, and henceforward Haworth had a good advocate.

Early in 1780, Mr. Slee visited Haworth, and had the pleasure of seeing Mr. Hartley before he died. He preached for three Sabbaths, to the church there, with great acceptance; received an unanimous call to be their minister; and, carrying a letter with him to that purport, the church at Hamsterley agreed to the proposal, and he returned to Haworth in the month of August.

It is rather anticipating the chronology of our narrative, but it may be more agreeable to the reader, here to terminate the principal incidents of the remaining brief existence of Mr. Slee. He was ordained 9th August, 1781, Mr. Whitfield giving him the charge from 1st Tim. iii. 1. In December, 1782, he married Miss Heaton, of Haworth; and in the early part of March, 1783, he preached the funeral sermon of Mrs. Smith, at Wainsgate, seven miles from Haworth. In returning home the same night, the weather being severe, he took cold, which, fastening on his chest, terminated in pulmonary consumption. He spent the month of June in Cumberland, and feeling considerably renovated, he returned and resumed his labours; but,

alas, for Haworth and the west riding of Yorkshire, these were soon to cease. He preached his last sermon, from Ezekiel xxxvi. 37; and, to the deep regret of all who knew him, died, 13th January, 1784. Mrs. Slee, though married again, did not long survive him. The memory of Mr. Slee is still fragrant, both at Haworth and Hamsterley, two churches mutually endeared, from their connexion with the pious and devoted Isaac Slee.*

* As Mr. Slee was the Samuel Pearce of his day, a few sentences from his letters may not be unacceptable to those who have not his memoir. The following evince his Christian heroism in trouble, and his love to the Bible:—"I have met with some heavy trials since you were here. I was perplexed, cast down, and shattered, but not in despair. I see still my trials are only beginning; but I am fully determined to go on in the strength of my Lord, though men and devils oppose. When providences seem to run counter to promises, then it is needful to believe in hope against hope. Oh! how sweet is communion with God, in a time of trouble! Paul and Silas sang praises when their feet were in the stocks. The higher the water rose, the ark was nearer heaven. Oh precious Bible! methinks it assumes new beauties every day, and every performance is flatulent and defective in comparison with it."—October 17th, 1781.

To Mr. Whitfield, 10th April, 1782, he says, "I cannot but sympathise with Mrs. Garthorn and family. However, it affords relief, that his (her husband's) last end was so happy, that she bears it with so much Christian fortitude, and that her trials appear to be sanctified by the Lord, whose way is sometimes in the whirlwind. May the Lord be an indulgent husband to the amiable widow, and in Him may the dear fatherless children find that mercy which alone can make them happy, when sun and moon shall be no more! P.S. my respects to Mrs. G., to John Hall, that beloved modern Gaius, and the whole church," &c.

After his affliction had begun, Mr. Slee thus writes to the church at Haworth, from Kirk Oswald, Cumberland, June 2nd, 1783:—"I cannot but be concerned for your welfare, from whom I have received so much kindness, and among whom I have enjoyed so much consolation. I find the confinement a trying pro-

1780.—The church, at Tuthill-stairs, Newcastle, was at this time in a very languishing state; nine years had passed since Mr. Allen left, and in all probability Mr. Fernie would be the chief supply. The bush-burning however was not consumed. When God has purposes of mercy to his children, he never wants instruments to carry his designs into effect. It was so with Tuthill-stairs, in the year 1780. A member of Mr. Beatson's church, Hull,—Richard Fishwick, Esq., a name well known to the churches in the north, in days gone by,—

vidence; but it is the Lord's doing, who does all things well, though at times we find clouds and darkness are round about him. But a bright morning will shortly arise. I hope you cleave to the Lord. Abide in Him."

To Mr. Crabtree, of Bradford, he says, in the following month, "I am very poorly—I see it my wisdom to prepare for death. Should the Lord raise me up again, I shall be better prepared to live. The Lord, however, seems to intend me a short passage. His will be done."

To the same, he says, August 1st, "I am glad to hear of your health and strength; but the Lord has weakened my strength in the way, and I think is purposing to cut me off in the midst of my days. He is wiser than I, therefore I submit. He will do me good, therefore I rejoice. I seem to be moving to the grave, and have made my bed in the dust. This world shrinks into nothing, but blessed be God I have a hope full of immortality."

To the same, September 12th:—"I am very poorly, and grow gradually worse; yet a little while, and I shall live with Christ."

His last published letter, is the following, to the same, September 30th:—"I long to be gone, but would submissively wait my Father's time. When shall the blessed period come! I desire you would engage at my funeral, to make some suitable remarks upon the occasion, as usual. And I wish you would warmly recommend to the dear church, diligence in private and public prayer, and constantly to observe the monthly meeting which they have appointed, for prayer and supplication, and exhort them to walk worthy of God. The passage I could wish to be improved by you, is Job xix. 25, 'I know that my Redeemer liveth.'"—*See the Memoir of Mr. Snee, by Mr. Whitfield.*

came to Newcastle this year, for the purpose of establishing the Elswick Lead Works. He was born at Hull, in 1745; and became connected with the church there in 1777, at the age of thirty-two; and consequently was now in his thirty-fifth year.

When Mr. Fishwick came to Newcastle, he enquired at the inn where he alighted, if there were any Baptists in the town. The waiter replied, he did not know what they were! On further enquiry, however, he heard of Mr. Caleb Alder, to whom he introduced himself, and from him he learned that the body was small, and in a low and divided condition. He found that the Socinian leaven, to which we have already adverted as being in active operation at this time, had been introduced into this church, and had produced a most baneful effect. Mr. Alder himself, who, previously, had been as a pillar in the church, adopted these views; and being separated with others, he conducted their worship, assisted by his son-in-law, Mr. William Robson, in a room on the North Shore. They subsequently built the Pandon-bank chapel; and had Mr. Edward Prowitt, who had been educated at the Baptist academy, in Bristol, for their minister.

The appearance of Mr. Fishwick among the brethren, seems to have inspired them with new life. He did not, like too many of his wealthy brethren, despise them by going to a Poedobaptist place of worship; but became with them a co-worker in the kingdom and patience of Jesus Christ; and a re-union with some of the old members, and some belonging to Hamsterley, took place, in April, 1780. Mr. Henry Dawson was the minister. He, however, remained with them only a short time; and went to Hawksheadhill, in 1781.

In a short time after Mr. Dawson left, Mr. Pendered was invited to supply, and he continued to do so, with acceptance, for the following six years, when he

was ordained. Thus God's servants had taken pleasure in the stones of Zion—a sure mark, that the time to favour her, yea, the set time, was come.

The association, this year, 1780, was held at Hawksheadhill, 17th and 18th May. Messrs. Whitfield, Hutton, and Slee, preached. The circular letter by Mr. Whitfield. The increase in the churches only four. Mr. Harbottle left Hawksheadhill this year, and went to Tottlebank. Mr. Dawson succeeded him.

1781—1783.—The association in 1781, was held at Broughton, June 6th and 7th. Mr. Isaac Robson was, in March, this year, dismissed to the church in Grafton-street, London; and in 1782, the annual meeting was held at Hamsterley, 5th and 6th June. Messrs. Kinghorn,* Harbottle, Walton, and Hutton, preached. In 1783, the association was held at Whitehaven. No particulars are mentioned. Two were added this year at Hamsterley.

* This was Mr. David Kinghorn, of Bishop Burton, Yorkshire, brother-in-law to Mr. Isaac Garner, having married Elizabeth, youngest daughter of Joseph Jopling, of Satley and Elizabeth Rippon his wife, sister of Sarah, wife of Mr. Henry Angus, of the Dye-House, father of Mr. William Angus, of the same place, and of Catherine, wife of Mr. C. Hall, brother of Mr. Robert Hall, of Arnsby. Consequently, Mrs. Kinghorn and Mrs. C. Hall were first cousins. This being the case, there was a slight connexion, if no direct relationship, between the two great antagonists of their day, on the free communion question, Mr. Jos. Kinghorn, of Norwich, son of Mr. D. Kinghorn, of Bishop Burton, and Mr. Robert Hall, Junior, of Bristol. Mr. Hall's aunt was Mr. Kinghorn's second cousin. Mr. Joseph Kinghorn was born, it is supposed, at Newcastle, in 1766. His father went to Bishop Burton, in 1770, and Joseph returned to Newcastle, in early life, to engage in the employment of Mr. Fishwick. He was converted in his eighteenth year, and called to preach the gospel the same year, 1784. He was sent, at the expense of Mr. Fishwick, and Mr. Ward, his colleague, to Bristol; and at the end of his term, in 1788, had for his classical tutor, his future antagonist, Mr. R. Hall. He settled in Norwich, 28th March, 1789.

Mr. Hutton, pastor of the church at Broughton, who had succeeded Mr. Palmer, this year went over to America,

The following excellent letter, was written by Mr. David Kinghorn, to Mr. Henry Dawson, who had been a member of the church, at Bishop Burton; but dismissed to the church, at Hamsterley, in 1781, and sent by Mr. Whitfield to Hawksheadhill. He had previously been a school-master and a local preacher.

“Sir, I greatly rejoice to hear, by Mr. Ward, my son, and yourself, that you had met with so kind a reception in the north, and that God seems to be opening a door, not only for your comfort, but also for usefulness, I hope, in the church; both of which seemed to be shut against you while you continued at Fangfass; but as the Lord’s way is in the deep waters, and his footsteps are not known until his purposes break forth in his providence, and manifest his design to us, by their accomplishment, it is no wonder, that we should often think, that he writeth bitter things against us, even when he is bringing about the greatest good; and is no proof, that because judgment is not speedily executed against an evil work, that it will not be executed at all; so neither is it a proof, that because prayer is not immediately answered, therefore it is not accepted. The time when, the place where, and the means by which, God accomplishes his purposes, fulfils his promises, and grants our requests, are often quite out of our sight. This indeed makes the hand of God more manifest, for if we had our desires fulfilled in our own way, and agreeable to our own mind, in many respects, we should be at a loss to see the hand of God. To prevent which, and that we may not lose the comfort, nor himself the glory of his own works, he crosses his hands in his providence, and withholds from us, in our way, what he gives in his own. Seeing that you now enjoy the desire of your heart, and are saying, that it is good to be here, you need to remember, that the greatest trials usually follow the sweetest enjoyments. I do not mean to damp your joy, nor deaden your comfort; but to excite to the most diligent watchfulness and prayer, knowing that the adversary takes every opportunity to ensnare, and, if possible, to destroy us. I shall be glad to hear whether you succeeded at Hawksheadhill or not; and where you fix your residence; and what prospect you have in the work before you, should you be fixed any where else. I desire you make no more apologies, either for having spoken or written freely. I hate dissimulation,

on the termination of the revolutionary war, begun in 1775.* In consequence of this war, some of the small farmers, belonging to the church at Hamsterley, failed; and were never afterwards able to recover the position in society they had held before.† Oh! how should men, endowed with common sense—how should patriots, lovers of their country—how should Christians, the followers of the Prince of Peace—above all, set themselves in opposition to that horrid and senseless mischief—war.

and dread a mental reservation; but love plain simple freedom, faithfulness, and uprightness. Nothing tends more to beget and increase love, than a free communication of our hopes and fears, our joys and sorrows, to one another. It weakens prejudices, destroys jealousies, and unites the hearts of real saints, one to another. I have found this true, by experience, in some particular instances. We join in respect to you, Mr. Whitfield, and his spouse, and to all our relations, particularly Thomas Jopling, Thomas and Ann Hall, and their daughters, &c.; and I rest in the fellowship of the gospel, your friend and brother,

DAVID KINGHORN."

"Bishop Burton, Dec. 3rd., 1781."

A letter of Mr. Joseph Kinghorn's, relative to his first appearance in public as a preacher, is inserted in the Baptist Reporter, for January, 1844.

* After Mr. Hutton left, Mr. Dowson supplied for twelve months at Broughton, and then left. The church was destitute of a pastor for two years, during which time they did not forsake the assembling of themselves together; but worship was carried on by one of the deacons, Mr. Thomas Walker, who conducted the service in the usual manner, and read a sermon till Mr. Hutton returned, in 1786.

† This was the case with one good man, named John Toward. He had two sons, John and Thomas; and five daughters, two of whom were married to two brothers, Elizabeth to Leonard, and Jane to Anthony Stephenson, of Pike Stone; most, if not all members, along with their parents, of the church at Hamsterley.

1784.—The association seems to have again sunk into a state of abeyance, this year. The reason we are not told; but it continued in this condition for about eleven years, when it awoke again, in the year 1795. One person was baptized this year at Hamsterley, and was added to Mr. Jones' church, Independent, Durham.

It was in the end of this year, that Mr. Whitfield proposed a separation between the two branches of the church. He had now, for thirteen years, amidst great inconvenience and much fatigue, borne the burden of preaching every alternate Lord's day, at Hamsterley and Rowley. He had done so willingly. His youth, health, and usual buoyancy of spirit, enabled him to do so; but now, the state of his family, and the state of Mrs. Whitfield's health, were such as induced him to decline carrying on the united services any longer; and, accordingly, in November, he preached on the subject, from Titus i. 5, to prepare the church, and especially the brethren in the north, for the separation contemplated.

1785.—On the 2nd April, 1785, a meeting was again held at Rowley, to take into consideration the propriety of giving a call to Mr. Ross, to take the oversight of the northern portion of the church, and to take steps to form them into a separate community. In accordance with this, on the 15th of June, letters of dismission were given to twenty-four persons, and liberty was given to form themselves into a distinct and independent church. This was accordingly done. Mr. Ross became their minister, and Messrs. George Angus and Jonathan Soppit deacons. The southern division consisted of fifty-two members, Mr. Whitfield minister, and Messrs. John Hall and Thomas Jopling* deacons.

* Mr. Thomas Jopling was brother of Mrs. Isaac Garner, and Mrs. David Kinghorn, daughters of Mr. Joseph Jopling, Satley. Their elder brother, Joseph, had died sometime before, at Satley,

It was now one hundred and thirty-three years since the church was formed by Mr. Tillam, and it had survived all the storms and calamities of that lengthened space of time; and consequently there must have been some deep emotion in the dissolving of such an affectionate relationship. We have no account of the last meeting of the church; but it must, we may easily suppose, have been a very touching one. To see two elderly matrons—twins, endeared to each other by mutual birth, parentage, and education, forced by circumstances from each other, after having become hoary in years, must be very affecting. In like manner, the two portions of this aged community must have felt peculiarly tenderly, when, for the last time, as an united church, they partook together the emblems of the ratification of the New Covenant—the last supper of their mutual Lord and Master. Better far, however, to separate thus, than when churches part from each other in the spirit of bitter contention. The affair may, indeed, be in the end, over-ruled for good; but, generally speaking, the spirit in which such contentions are begun, carried on, and terminated, is more the spirit of Satan, than of God—of pride, than of holiness.

At this time, there were five churches connected with the Baptist denomination in the North, namely, Hamsterley, Rowley, and Sunderland, in Durham; and Hexham and Newcastle, in Northumberland; also Marton, in Yorkshire; together with its offshoot, Stockton, in Durham. The ministers were, Messrs. Whitfield, Fernie, and Ross. The churches in the west riding of Yorkshire and Lancashire were also increasing.* We leaving two sons, Andrew and James; and two daughters, Mary, who died young, and Elizabeth, who was afterwards married to Mr. Joseph Craggs, of Butsfield.

* The church, at Rochdale, Lancashire, had its origin in 1773. It sprung out of the occasional labours of Dr. Fawcett and Mr.

now hasten to pursue, in our next chapter. the interesting career of Mr. Whitfield.

Hirst. The first pastor was Mr. Abraham Greenwood. He was succeeded by Mr. Dracup, who was followed by Mr. Littlewood, in 1786, who died in 1817. The church at Bramley, Yorkshire, had its origin in 1774, through the labours of Mr. Askwith, who became its first pastor, in 1777. He died in 1795. The church at Farsley originated in the labours of Mr. Crahtree, of Bradford. In 1777, a chapel was erected; and a church was formed in 1780. Mr. William Roe was its first pastor. He died in 1795. The church at Hebden Bridge was an offshoot of the church at Wainsgate, sixty-nine of the members of which, together with Mr. [afterwards Dr.] Fawcett, their pastor, left to fix a place of worship in a more central situation, to accommodate an increased number of hearers. The Doctor died 1817. The church at Leeds had its origin in 1779. Its first pastor was Mr. Thomas Langdon. He died in 1824. The church at Ogden, in Lancashire, was an offshoot of the church at Rochdale. Mr. Wade was its first pastor. The church at Preston, in Lancashire, originated also in 1783. Mr. Benjamin Davis was its first pastor; Mr. Williams succeeded in 1785; and Mr. Goodridge, from London, in 1787.

CHAPTER II.

Death of Mrs. Whitfield.—Mr. Whitfield's resources.—Goes to Emshill.—Messrs. Pendered and Hutton.—Hamsterley library.—Newcastle and Oulton.—Death of Wesley, &c.—Baptist Mission.—Mr. Terry.—Mr. John Hall.—His successors.—Mr. Fernie's death.—Mr. Skinner.—Mr. Hassell.—Mrs Spence.—Sunderland, Mr. Greatrix.—North Shields, Mr. Imeary.—Messrs. Haldane.—New Chapel, Tuthill-stairs.—Evangelical society.—Mr. Whitfield leaves Emshill.—North Shields.—Messrs. Short and Sheraton.—Mr. Hassell leaves.—Mr. Short's death.—Mr. Berry.—Associations.—War and Missions.—Ford Forge and Wooler.—Yorkshire.—Churches.

1786.—Mr. Whitfield had now been nearly fifteen years minister at Hamsterley. He had married soon after he came, and now had three children. Mrs. Whitfield was a delicate person, and soon sunk under her infirmities. She died 9th January, 1785.

Mr. Whitfield's resources, at Hamsterley, were ever slender, owing to the scantiness of the surrounding population, the smallness of the congregation—which never would exceed two hundred, and for the most part, ranged from one hundred to a hundred and fifty;—and the general poverty of the people. A few of these who had property were very considerate of his wants; but, perhaps, some others not so much so. Some had large families, and were unable to give much; but, generally speaking, it happened to him as to others, according to the old adage, where there was a will there was a way. Where there was Christian principle, in connexion with industry, economy, and sympathy of disposition, there was al-

ways the amount that betokened Christian love; and Mr. Whitfield always regarded it as Paul did, and as God himself did, the liberality of the Philippians—one of the poor churches of Macedonia, namely, as “an odour of a sweet smell, a sacrifice acceptable to God.” He looked on their support of him, as “fruit that would abound,” not only to his, but to their account, in the end of the day, when the cup of cold water given to a disciple, in the name of a disciple, shall in no way lose its reward.

But the salary of Mr. Whitfield, from his people, only about thirty pounds, was very inadequate to the support of his family, though himself a man of great economy. He opened a school, and for some years had a few boarders, which, in a pecuniary point of view, assisted him materially. The school was not only thus beneficial to himself, but to the neighbourhood, as a kind of education, through him, could be supplied, that could not be easily otherwise secured in such a detached situation. Much has been said and written on the salaries of ministers, and on their being engaged, or not engaged, in secular callings; but no absolute rule can be given for every case. The law of Scripture is, “The Lord hath ordained that they that preach the gospel shall live of the gospel;”* but, as in Paul’s case, though all things may be lawful, they may not, for different and important reasons, be always expedient. On this latter principle, in not taking from the churches, Paul himself acted, under the two following circumstances: First, when the people were newly converted and poor, as at Thessalonica; and second, when they were rich, and gave grudgingly, as at Corinth. Mr. Whitfield was guided in his conduct, in a great degree, by the same views.

It is but proper in writing the history of Dissent, that

* 1st Corinthians ix. chapter, 14th verse.

the working of the *voluntary principle*, in opposition to the *compulsory one*, should be known and distinctly understood. It should be so, both by those who oppose and those who profess to embrace it, that the former party may know the thing as it is, and the latter be led to work it out more scripturally, and with greater sympathy and consistency, than has been done by the major part of those who profess it.*

Mr. Whitfield, in addition to his salary, had a house to live in attached to the chapel, a small sum as interest from some previous donations already alluded to, a grant of five pounds from "Lady Hewley's fund," and about the same sum from the "Baptist fund" in London. His income, from all these sources, and a small annuity of his last wife, might be somewhere about sixty or seventy pounds annually, and with this he had to support himself and family in a condition becoming his station; but such were his careful and economic habits, that he was enabled at that time, not only to give to all their due, but he had somewhat to spare to him that needed.

Such had been Mr. Whitfield's general condition, varied by circumstances, since he came to Hamsterley, in 1772 or 1773; but, at the period of our narrative,

* With regard to the above principles, it will, we think, be confessed generally, that the first, the compulsory, leads to tyranny and despotic rule; and the other, the voluntary, generally leads to liberty and the good of the many. The operations of the Puritans and Nonconformists led to the latter effects, as also those of the Wesleyans in England, and the Seceders and the Free Church in Scotland; and thus, the foundations of civil and religious liberty have been laid and sustained, by the ministers of religion throwing themselves for support on the voluntary offerings of those who, from principle, with themselves, left the Anti-Christian trammels and doings of a State Church. These blessings can alone be maintained by similar resolution and disinterestedness.

after being a widower for about a year and a half, he married Mrs. Garthorn, of Emshill, in the vicinity of Hamsterley.* This event greatly contributed to Mr. Whitfield's worldly comfort and influence in the neighbourhood. Owing to the youth of Mrs. Whitfield's eldest son, Mr. W. had the whole management of the estate, so that with both his spiritual and temporal occupations, his hands were quite full. The situation indeed, suited his temperament, for though very studious and devoted by taste, as well as duty, to his sacred employment, he had, notwithstanding, a partiality for certain secular pursuits, being particularly fond of both legal studies and agriculture. He was naturally formed, both by the strength of his mind and the energy of his character, for taking the lead in whatever society he was cast; he was now, therefore, a prominent man among the yeomanry and farmers, in the surrounding country. His social disposition, his general intelligence on all subjects, his manly and portly appearance, together with the general urbanity of his manners, tended to all this, independently of the weight which attached to his ministerial office. It may naturally be supposed, that the combination of these circumstances would tend also to

* Mr. William Garthorn, Mrs. G.'s former husband, was the fifth son of Mr. Michael Garthorn, of New Row, already mentioned. He died at Bristol, November 10, 1781, and left a family of four children, three of whom still survive (1844); Mr. Michael Garthorn of Emshill, Mr. John of Snowbank, and the youngest, Mrs. Jopling of Canada. This latter affirmed to the writer, that it was a great blessing to the family at Emshill, when Providence led Mr. Whitfield into it. It may be also mentioned to his honour that he endeavoured to give the children the best education, and this required nearly the whole resources of the small estate. Also, when Mrs. Whitfield died, which happened only nine years after, he declined taking for his life, the rent of a property she held in her own right. Many would have felt themselves justified in acting otherwise; but, disinterestedly, he let it immediately go to her son.

give him increased importance in his own Denomination. It did so. He was not only highly respected by the churches of the Northern Association, but by all the ministers and churches in London, and the kingdom generally, that had any acquaintance of him.

After a residence at Newcastle, of nearly six years, Mr. Pendered was at length ordained, this year, 1786. Messrs. Whitfield, and Langdon of Leeds, engaged in the services. Mr. Hutton, about this time, returned from America, and again undertook the charge of the church at Broughton.

1787—1790.—During the succeeding years of 1787, 1788, and 1789, very little good was done at Hamsterley; only two were added to the church. A considerable number of the old members had died, and their places were not filled up by others. Mr. Whitfield was blest with earthly comfort, but an equal measure of spiritual success did not attend his labours. He was, in consequence, greatly distressed with the thought, as he himself expressed it, of religion dying around him. On the first day of January, 1790, he preached from Proverbs x. 1, and proposed the formation of a library. One was accordingly formed, which still exists, and has now, [1844,] upwards of 500 volumes. This is one of the noblest monuments of his useful ministry. The 24th April was also devoted to prayer, for a revival. Mr. Thomas Jopling, one of the deacons, died this year; and Mr. James Jopling, his nephew, youngest son of his eldest brother Joseph, was called to succeed him. This year Mr. Pendered left Newcastle, having given offence to some of his people, by preaching against pawn-broking. He went first to Hull; and then to Royston, near London, where, at an advanced age, he died. He was a man of cultivated and superior mind. Mr. Ross, of Rowley, also left this year. During the five years he had been settled, he had enjoyed but small success.

Several interesting additions were, however, made, both from the Angus family and others. Mr. Wharton, of Oulton, died also about this time.

1791—1793.—*The period included within this year,

* Although we are Baptists, and attached, from principle, to our own denomination, we yet delight in good done to Christianity from whatever quarter it springs. We cannot, then, forbear noticing the deaths of four or five remarkable individuals, who, about this time, were called home to their everlasting inheritance. These are, Mr. Charles Wesley, who died March 29, 1788, aged 80; Mr. John Wesley, his brother, died 2nd March, 1791, aged 88; and the Countess of Huntingdon, who died June 17, 1791, aged 84. To these three individuals, Britain and the world are much indebted. Their great and distinguished friend and coadjutor, Mr. George Whitfield, the great evangelist of modern times and of all parties, had died twenty years before them, at Newbury Port, near Boston, in America, September 30th, 1770, aged 56. It was also, in the year 1791, that Dr. Caleb Evans, of Bristol College, tutor of Mr. Robert Hall, Mr. Joseph Kinghorn, Mr. Samuel Pearce, Dr. Steadman, and many others, died 9th August, aged 54. These may truly be said, to be the precursors of the glorious missionary era, which had its commencement immediately on their exit.

It was in the year 1792, that the Baptist Missionary Society was formed, 2nd October. In 1784, a prayer meeting, by the Northampton Association of Baptist Ministers, was appointed to be held on the first Monday of every month, for the extension of Christ's kingdom in the world. Mr. Carey was ordained, at Moulton, in 1787. Previous to this, he had had his mind much set on the religious state of the world. He had also an extraordinary aptitude in acquiring languages, and though gaining bread for himself and family as a shoe-maker, he acquired a considerable knowledge of Latin, Greek, and Hebrew. In 1790, he visited Mr. Pearce, of Birmingham, whose soul had lately been embued, as he himself termed it, by Dr. Coke, with a passion for missions. They were kindred spirits. In 1791, two sermons were preached—one by Mr. Sutcliff, from 1st Kings xix. 10; and the other by Mr. Fuller, from Haggai i. 2. Mr. Carey was requested, at this meeting, to publish his "*Enquiry into the state of the Heathens*," &c. At the annual association of 1792, Mr. Carey

was one of great spiritual increase at Hamsterley. Prayer had been earnestly presented for a revival, and it came. In 1791, six persons were baptized. In 1792, Mr. Whitfield went to Midlam, Yorkshire, where Mr. Fernie had formed a small church of about twelve or fourteen persons. Mr. Fernie, having for a considerable time, become infirm, Mr. Whitfield had during that period visited them twice a year. The present was one of his usual visitations. He preached at Mr. Joseph Robson's, Woodhall, from Matthew xxviii. 19, 20. Mr. William Terry, a watch-maker from Bedale, with some of his friends, heard him, and were convinced of the truth of Believers' Baptism. Mr. Terry, in his youth, had been a ring-leader in iniquity, being much addicted to cock-fighting and its kindred vices; but he had been brought under the influence of religion by the Methodists. By reading the Scriptures by himself, carefully, he was convinced that the Arminian views of the Methodists were not in accordance with Divine truth; and having stated the matter to his pious friends, only one or two embraced his opinions. They who did, and himself, met together privately, on the Lord's day, for conference and worship, and in course of time their number increased. Mr. Terry began to explain the Scriptures to them, to the best of his ability and knowledge. He was invited to

preached from Isaiah iv. 2, 3, "Enlarge the place of thy tent," &c. His theme—expect great things—attempt great things. It was resolved, that at the next meeting, they would form a Missionary Society. This took place as stated above. The first Collection was £13 2s. 6d. The first Committee were John Ryland, Reynold Hogg, Treasurer; William Carey, John Sutcliffe, and Andrew Fuller, Secretary. Mr. Pearce was added, 31st October, in the same year. He had collected £70 towards the mission fund, at Birmingham. Mr. Carey and family, with Mr. Thomas, embarked for India, June 13, 1793; and word of their arrival was received at home, July 29, 1794.

speak at Snape and Masham, where his parents and others became the fruit of his labours. He afterwards became acquainted with the few Baptists living at Woodhall, Midlam, &c.; and this led to his hearing Mr. Whitfield at the period referred to.

Mr. Terry came the day after the meeting, and requested to be baptized; but having, as yet, but little acquaintance with him, Mr. Whitfield thought it might be more prudent to delay for the present; suggesting the idea of a little further research, relative to the principles of Nonconformity, &c.; and after his mind was fully established, he might come to Hamsterley, be baptized, and join the church there.

On the 3rd January, 1793, Mr. Terry, and one of his friends, came to Hamsterley, and were baptized on the 5th, and received into fellowship with the church. Mr. Terry was requested to speak in the evening. He did so, was approved, and appointed to minister among his friends at home. On another visit of Mr. Whitfield, eight more were baptized, and being now eighteen in all, the people requested to be formed into a church. On the 29th August, they were united as a Christian society, Mr. Whitfield preaching from Ephesians ii. 21, 22; and Mr. Cook, from Matthew xi. 6. On the 13th November, Mr. Terry was ordained, and commenced a distinguished career in preaching, at Bedale—his usual residence—Snape, Masham, Crakehall, together with a number of other villages in the neighbourhood.

Mr. John Hall, one of the deacons of the church at Hamsterley, died 30th April, this year. He was baptized by Mr. Carr, in 1732, in his twentieth year, and was called to the deaconate, in 1760. He was a man eminent for piety, and the possession of a cheerful and contented disposition. When anything of an unpleasant nature occurred, involving either trouble or loss, his uniform declaration was, "*It might have been*

worse." He was not a man of great capacity, but by his holy conduct, his peaceable demeanour, and his ardent, yet artless prayers, he became extremely useful while alive, and his memory is still fragrant in the recollection of all who personally knew him, or heard of his truly Christian worth. His wife, daughter of Mr. Angus, of Panshields, died on the 28th of May following; and on the 6th of July, Messrs. James Goodburn and Christopher Spence were ordained as deacons. In 1792, sixteen persons were added to the church, and twenty-six by August, 1793. At that time it was eighty-nine in all; but one had died, and eighteen having been dismissed to Bedale, it was then only seventy.

1794—1795.—In each of these years, eight were added. On the 20th February, 1795, Mrs. Whitfield died, aged 56. She was peaceable, kind-hearted, and hospitable. Mr. Whitfield's mother died nearly at the same time. Mr. Thomas Blacket was dismissed this year, from Stockton, May 24;* and Mr. Samuel Ruston, grandson of Mr. Ralph Ruston, from Broughton, was baptized, June 28th, and called to the ministry, No-

* The letter mentions, that the church had been under the care of their highly esteemed brother, David Fernie, now deceased. It is signed by Val. Short, John Fernie, Robert Wright, Allan Cummins, Ralph Elliot, and D—— Bryon. Mr. Fernie died in December, 1789, aged 89. His grandson, the Rev. John Fernie, writes as follows respecting his decease:—"I was only about seven years of age when he died. He lived with my father some years before his death. I was a favourite child, and spent a good deal of time in his room. His last moments are quite fresh in my recollection. I was in the room with him, and he had just finished family prayer, when he requested my father and mother to lead him to bed. Having reached it, he threw himself back, stretched out his hand, said farewell, and expired without a groan." Thus terminated the long and useful career of a man who had been much vilified during his life, and has been so also by some since his death; but who—making all due allowance for the infirmities of human nature—appears to have been a man of piety, talent,

ember 8th, the same year. This year, also, on the 25th and 26th August, the Northern Association was resuscitated. It included three churches: Newcastle, Rowley, and Hamsterley. Messrs. Crabtree, of Bradford, Blacket, Rowland, Angus, and Shaw,* took part in the services of this association.

Mr. Skinner, of Newcastle, also died this year. He had been preceded at Tuthill-stairs, by Mr. Hartley, formerly of Bingley, in 1791, who continued for one year, and was then succeeded by the justly-celebrated Mr. John Foster, author of the *Essays on Decision of Character*, &c., who did not remain long; and in the close of 1792, Mr. Skinner arrived from Towcester, and then commenced his ministry at Tuthill-stairs chapel. From his coming, he had been involved in much trouble in the church, which greatly prevented his usefulness. He was of a timid disposition, and consequently ill adapted to repress the rude and forward characters that more or less are to be found in all associations, particularly those that are founded on voluntary principles. In the early part of the year 1795, Mrs. Skinner was affected by a febrile disorder, but recovered. Her husband fell under its influence about a fortnight after. In the first

and energy. He was known to several of the most distinguished men of his own day, and respected by them; as time also rolls on, his name, by his own denomination, at least, will ever be associated with the honoured name of the author of "*Help to Zion's Travellers*," Robert Hall, of Arnsby; and with that also of his still more celebrated son, Robert Hall, of Cambridge, Leicester, and Bristol; together with the more lowly, but still interesting youthful names of James Rutherford and William Peden.

* Mr. Shaw was brother-in-law to Mr. Ward, the friend of Mr. Fishwick, and father of Thomas Shaw, Esq., of Newcastle. He was an occasional preacher at Tuthill-stairs, and some of the people said, they preferred him, as a preacher, to the distinguished essayist Mr. John Foster.

instance, he so far recovered as to be able to preach a sermon, for the Baptist Mission, on the following Lord's day, and also to give a short exhortation, in the vestry, on the Tuesday succeeding; but cold having seized him, the fever returned with increased violence, and terminated his useful life, February 11th, 1795.

Mr. Skinner was educated at Bristol academy, under Dr. Caleb Evans, and became the first pastor of the church at Clepston, in Northamptonshire, where he remained from 1779 to 1783, and baptized sixty persons. He removed to Towcester, in the same county, where he baptized thirty individuals, and removed to Newcastle, in the end of 1792. He was interred in the Dissenters' burying ground, near Newcastle, called the Ballast Hills, where the people of his charge erected a tomb-stone, commemorative of his worth and their attachment to him.

Mr. Rowland, who left Rowley, this year, supplied the church at Newcastle, for some time after Mr. Skinner's death. Mr. James Angus, a member of the church at Whitehaven, and a student at Bristol college, supplied some time at Rowley, this year; but was succeeded by Mr. Hebron, then an Independent, in connexion with the church in the Postern, Newcastle, but afterwards a Baptist.

1796.—The association was held this year, at Newcastle, 16th, 17th, and 18th May. Messrs. Whitfield, Rowland, and Jones, (Independent,) of Durham, engaged in the services. A few members had been added to the churches; two of these at Hamsterley. The state of religion was low. Mr. Whitfield was the only pastor in the association. A day for fasting and prayer was appointed, and the churches were recommended to cultivate their gifts, and endeavour in their different localities, to spread the gospel. At Newcastle, when Mr. Rowland left, Mr. Tate supplied for some time;

and at length, in November, a minister arrived, who became one of the most useful the church there had ever enjoyed. This was Mr. Thomas Hassell, from Plymouth, recommended by Mr. Isaiah Birt, minister of that place. Under him the church greatly revived, a considerable number being baptized during the first year of his ministerial labours.

1797.—The association was, this year, held at Cold Rowley. Messrs. Whitfield, Ruston, Jones, Hassell, and Hebron preached. One only was added to the church, at Hamsterley. But who hath despised the day of small things? "God does not," said Mr. Fuller, at one time, "and who dare?" Unity is sometimes infinitely preferable to plurality. Many persons have been added to churches, many to the church at Hamsterley; but there have been few, in almost any church, more pious, more consistent, and more useful, than the one added this year, the wife of one of the deacons, Mrs. Margaret Spence. She died in 1831. Her memory is still fragrant. Four had died, and one had been excluded; the whole number, now under Mr. Whitfield's care, being seventy-eight.

At Sunderland, this year, the Baptist cause had revived. There were Baptists, if not a church, in this town, during the protectorate of Cromwell. A relative of General Lilburne's lived here, and was mayor of the town, as we have seen, page 10, and also a member of parliament for the county of Durham, in 1654, along with the General. In 1663, he was accused of connexion with the Anabaptist plot, at that time, along with Mr. Richard Johnson and Mr. Foster, of the same place. As we have seen also, Mr. William Peden, after his baptism, in 1752, by Mr. Fernie, was placed here, as minister. He died young; but Mr. Bowser was minister here, probably from about 1762 to 1780, when he

went to Whitehaven. In what state the cause was, during the ensuing seventeen years, we have not the means of knowing; but this year, a new church was formed, probably with some of the old materials and others, and Mr. Biggs was ordained pastor. The services were conducted by Messrs. Whitfield and Hassell.*

A new cause was begun about this time, in North Shields. The circumstances connected with this are somewhat interesting. A young man was passing through Newcastle, on his road to London, to engage in missionary work, under the auspices of the London Missionary Society. At Newcastle, he attended at Tuthill-stairs chapel, and saw a professed disciple of our Lord baptized. He was struck with the primitive mode of the administration, but did not make known his feelings to any one. He proceeded on his intended journey, and arrived at the metropolis. Before, however, attempting to go abroad, he felt disposed to scrutinize, in a more searching manner than he had done, his

* The following is an extract from the association letters of this church, in 1779: "We have chosen our beloved pastor, Mr. Bowser, as one faithful in the Lord; and our brother, William Lamb, as our messenger. Our number at present is fourteen, and in general poor. Since last association one member has been added to us. We are low in temporal things, and able to do little for our beloved pastor, &c. In spiritual things we have reason to complain of our deadness," &c. The letter is signed by John Bowser, pastor, George Nicholson, Hugh Cock, William Harwood, Thomas Robinson, and William Lamb. There is a tradition, that the late Mr. Greatrix, of Hetton, after he had served his apprenticeship, as a tailor, with Mr. George Nicholson, who had married the widow of Mr. Skinner, of Tuthill-stairs, Newcastle, went from town to town through England, supporting himself as a journeyman, and begging in each town for a new meeting-house, in Sunderland; and it was through his labours in this way, together with those of Messrs. Nicholson and Biggs, that the present chapel of Sans-street was erected. There are some worse examples of apostolic succession than that of Mr. Greatrix.

views on Baptism. The result was, he was determined to be immersed as a believer. In pursuit of this, he resolved to return to Newcastle, be baptized by the minister who had convinced him of his error, and ask his advice with regard to future usefulness. This was done without delay, and Mr. Hassell baptized him. As there were some of the members of Tuthill-stairs residing at North and South Shields, it was resolved to send their young friend to North Shields, to preach the gospel there and in the neighbourhood, and he commenced preaching in a small chapel, in Walker-place. The Lord smiled on the infant attempt, and thus the Baptist church at North Shields had its commencement. The young man above mentioned, was Mr. Robert Imeary, the first pastor of the church. He was a native of Aberdeenshire, in Scotland, and had come under the influence of the religious revival, which, at that time, took place in that country, under the guidance of those distinguished men, Messrs. Robert and James Alexander Haldane and their noted assistants.*

* Messrs. R. and J. A. Haldane were descended from the Haldanes of Gleneagles, Perthshire, from the ancient Earls of Lennox, whose property they inherited along with the royal house of Darnley and the Napiers of Merchiston. Their father was James Haldane, Esq., of Airthrey, and their mother was sister to Admiral Lord Duncan. Both parents died while they were young. Their mother was pious, and was accustomed after they were in bed, to pray at the bed-side, that God would specially bless her boys about to become orphans. This they never forgot. They both entered on a sea-faring life—Robert, into the royal navy, under the direction of his uncle, the hero of Camperdown. In this service he greatly distinguished himself, till the peace of 1783. James was a captain in the service of the East India Company. In 1794, Mr. Robert's mind underwent a change on the subject of religion, and about the same time Mr. James experienced the power of godliness likewise. They now devoted themselves and all they had to God. Mr. Robert wished to go to India with several eminent coadjutors; but was prevented, after

1798.—On the 19th February, this year, the new chapel, at Tuthill-stairs, was opened. It was begun in July the previous year. Its cost was £1,240. Of this sum, five hundred pounds were collected by Mr. Hassell, in different parts of the kingdom. The rest was discharged by the members of the church, Mr. Fishwick, and Mr. Ward his partner in the Lead Factory—a man of kindred spirit with himself, giving the larger share. The day after the opening of the chapel, Mr. Hassell was ordained. Messrs. Whitfield, Hebron, Ruston, &c., engaged in the different services.

It may be proper here to state, that Messrs. Fishwick and Ward, during the fourteen years previous to the erection of the chapel, had struggled most generously on behalf of the church, in carrying on a litigation respecting the property at Tuthill-stairs. The law-suit arose out of the following circumstances: The trustees, in whom the property was invested, were all deceased, without having conveyed it to successors. The result was, the heir of the last of them claimed the whole, with the exception of the room where worship was carried on, and mortgaged it for £200. About £200

selling his estate for the purpose. After this, he united with his brother, and several eminent ministers, and others, to diffuse the gospel at home. As already noticed, vital religion was low at this time in Scotland; he accordingly selected a number of pious young men, instructed them at his own expense, and sent them to itinerate through the length and breadth of the land. The result was, a very remarkable revival took place. Tabernacles were reared, and Independent churches were formed, in almost all the towns in Scotland. Many of Mr. Haldane's students, educated by Messrs. Ewing, Innes, Wemyss, and Cowie, have become men of the first eminence; and not only Scotland, but England, Ireland, and many other parts of the world have been blessed by their labours. It will be afterwards alluded to, that the Messrs. Haldane and many of their fellow labourers became Baptists. Mr. Robert died 12th December, 1842. Mr. James still survives.

was spent in law; and when at length the claimant was removed by death, an agreement was made by the brethren with his trustees, to pay £25 to his widow, and to be responsible for the mortgage. The property being thus recovered, the new chapel, as above stated, was erected.*

The association was held this year at Hamsterley, and gave birth to a new religious institution, called **THE NORTHERN EVANGELICAL SOCIETY**. Its objects were to unite all the Independent and Baptist ministers of the four Northern Counties, and to establish an itinerancy, to spread the gospel both in their own immediate neighbourhood, and in the more benighted spots of these counties. The scheme arose out of the formation of the Baptist Home Missionary Society during the preceding year. Inspired by the holy doings of their missionaries in Bengal, this society had sent to Cornwall, Messrs. Saffery and Steadman, to itinerate in that dark corner of England, and the result becoming known, others were provoked, by this deed of love, to go and do likewise. Mr. Hassell introduced the subject of village preaching, at the association. The idea was approved of by all the ministers and messengers present. A general meeting was appointed to be held, at Parkhead, Cumberland, on August 8th, 1798. The meeting took place accordingly. Messrs. Hassell, Hill, and Whitfield preached. Mr. Fishwick was chosen treasurer to the new society; Mr. Hassell, secretary; and Mr. Whitfield, president.

During this year, 1798, a considerable revival had taken place in the churches generally, but especially at

* What a lesson does this circumstance teach to churches respecting their trust-deeds! It is to be hoped that the Act lately passed—in 1843—will tend to make them not only cautious respecting their timely renewal, but also respecting the character of the deeds themselves, and how they are deposited.

Newcastle. Twenty were added in all; but of these there was only one added to Hamsterley, and two there had died.

1799.—In the last year of the eighteenth century the annual association of the churches was held at Newcastle, 13th, 14th, and 15th May. Messrs. Whitfield, Hassell, Imeary, Ruston, Cook, Moss, Jones, Browning, and Hill engaged in the different services. This year was one of barrenness at Hamsterley; none were added, and one had died. It was about this time that Mr. Whitfield married again, having left Emshill, and taken up his abode in Hamsterley, the centre of his labours.

This year, 1799, the assembly-room in Stephenson-street, North Shields, was purchased, and converted into a chapel for the Baptist church there. It cost about £800, the one half of which is said to have been paid by Mr. Fishwick, and the other half was collected by Mr. Imeary, in North Shields and other places.

1800.—The association was held this year at Rowley. The ministers already mentioned engaged in the services. Again, this year, none were added to the church at Hamsterley, and one had died. This year Messrs. Valentine Short and Sheraton were ordained ministers of the small Baptist church, meeting at Stockton-on-Tees, and Marton, Yorkshire. The former, Mr. Short, had been connected with this church for many years, and had been its principal prop. On the demise of Mr. David Fernie, in the end of 1789, he was the chief individual who carried on worship, in the little community. He preached to the brethren, in his own house, at Stockton; and once a month administered the Lord's supper to them, at Marton. In 1799, Mr. Sheraton, a member of Mr. Abraham Booth's church, London, and a distinguished mechanic, coming to reside in Darlington, was called by the church to assist Mr.

Short in the ministerial office. Messrs. Whitfield and Hassell conducted the services of the ordination. The meetings of the church had, for some time previously to this, been held in a long room of Mr. Sheraton's, and continued to be so, till his removal, and Mr. Short's death in 1802.

1801.—Till the early part of this year, Mr. Hassell, continued his assiduous and useful labours in Newcastle. At this time, however, he became unhappy, by what he deemed unkind conduct in some of his people towards himself. Under these circumstances, he thought it his duty to remove. This was a matter much to be deplored, as the church at Tuthill-stairs, in by-gone years, had suffered so much from the removals of its ministers; and as it now, under the able ministry of Mr. Hassell, had begun to rear its head. The parties who were the cause of the removal were deeply culpable. "Woe unto the world because of offences, for it must be that offences come; but woe to the man by whom they come." The church should have interposed its authority on behalf of Mr. Hassell, and rather withdrawn from these individuals, however influential they might be, than have been guilty of ingratitude to the man who, in connection with Messrs. Fishwick and Ward,* might be said to have founded the church

* These two gentlemen, so distinguished for their liberality to the cause of God and the general weal of mankind, terminated life very differently as regards worldly circumstances. Mr. Fishwick, from a condition of considerable affluence, by engaging in certain speculations, which proved unfortunate, became reduced in his worldly condition. He removed to London, in 1806, and in the following year was dismissed to the church under Dr. Rippon. Before the close of his life, he suffered for many months under mental aberration. He died at Islington, January 17, 1825. Mr. Ward removed to Derby, where he built a chapel. There he married a second wife, a Miss Hopper, daughter of Mr. Hopper,

anew. Mr. Hassell himself might not be altogether clear of blame. His haste in removing, on account of one party, or of a few, might be ill judged; and, indeed, it is affirmed that he afterwards acknowledged this to one of the members of the church, who met him in Manchester.†

Mr. Hassell afterwards went to Ireland, and settled for several years at Clough Jordan. He then removed to Shrewsbury, where he closed his useful, laborious, and valuable life.

Mr. Whitfield, this year, published his useful memoir of Mr. Slee; the most popular of all the productions of his pen.

The association was held at Hamsterley, in 1801. The usual ministers were engaged. One was added this year to the church at Hamsterley, and one had died. A Mr. Hoyle supplied at Newcastle, part of this year.

1802.—The annual meeting was held this year, for the first time, at North Shields. Hamsterley had one added, and two died. Mr. Valentine Short died this year, at Stockton. It is to be regretted that we know so little of this venerable man, but his life speaks for him. That the cause at Stockton survived in its darkest day, after the death of its founder, David Fernie, is greatly owing, under God, to his exertions. God has blessed him in his descendants. His daughter has been

Baptist Minister, of Nottingham, and died in opulent circumstances, leaving a widow, who subsequently became the wife of — Swinburne, Esq., Banker, of Derby.

† Mr. Hassell frequently corresponded with his old friends at Newcastle. In doing so, he generally unfolded the warmth of his feelings towards them. At a late period, he proposed, indeed, to visit them; but, owing to circumstances with which we are unacquainted, this was not accomplished.

shouted, himself, with a strong voice,—“I am coming! I am coming! Open the window!!” These were his last words. He afterwards lay in a calm, quiet state, till half-past six, when he expired, without a groan, in the fortieth year of his age. He was buried beside Mr. Skinner, at the Ballast Hills burying ground.

The association was held at Rowley in 1803. Seven persons had been added at Hamsterley; of these, however, three soon withdrew, and were excluded, and one died. Allusion is made in the letter from Hamsterley, of “peace being restored to Europe.” This had taken place the year before, after a bloody war of ten years, arising out of the French Revolution, in 1789. The association, however, was hardly over, when the peace was again interrupted; and a farther dreadful European war ensued, which lasted other twelve years, ending in the overthrow of Bonaparte, at Waterloo, June 18th, 1815.

1804—1806.—The association was held in 1804, at Newcastle. Two had been added at Hamsterley, but one had died, and one was dismissed to Stockton. In 1805, it was held at Hamsterley: one was added there, three had died, and one was dismissed. In 1806, it was again held at Rowley. Two were this year added to Hamsterley, the whole number now being eighty. During these years, the church at Newcastle was supplied, first by Mr. Scarlet, from Hull, and then by Mr. Hartley, who had been with them in 1791. He, however, again left in 1806, and went some time after to Stockton, with a view to renovate the drooping cause in that town; and in this, we are happy to add, he succeeded.

The period that had passed over the world, embraced in the chapter now closing, was one singularly eventful. The children of the Puritans had just terminated a war

which laid the foundation of an empire, on principles somewhat similar to those their fathers had attempted in England; but on a field of far mightier range. The flame soon extended to France, and one of the most direful tales of blood, that was ever told, commenced. Europe became one wide battle field, of tremendous slaughter; but, in the meantime, the cause of God received an impulse, the force of which is not abated at the present hour; nay, it is rather greatly augmented, verifying the truth of the prophecy, that "the wall of the city shall be built even in troublous times." In the very year of the commencement of the war, the Baptist mission was formed at Kettering, October 2nd, 1792.* In 1795, began the London Missionary Society; the Scottish Mission was formed in 1796;† and the Church

* The Baptist mission, between 1792 and 1806, had made considerable progress. In 1799, Messrs. Marshman, Ward, and two other missionaries, with their wives, arrived in India. In 1800, Krishno, the first Hindoo convert, was baptized; and by the end of 1806, one hundred and six of European Asiatics—the descendants of Europeans and Hindoos—had been baptized. The Scriptures were being printed in six languages, and in a course of translation in six more, by the end of 1807. In 1799, the mission lost one of its most attached friends, Mr. Samuel Pearce, of Birmingham, October 10th, aged 33.

† This mission was under the direction of the ministers of the church of Scotland. The scenes of labour were chiefly Astracan, in Russia, and Sierra Leone, in Africa. The operations under the Messrs. Haldane were still in progress, and churches in almost all the towns in Scotland, were formed under their auspices, on Independent principles. The labours also of the young ministers, reared by these gentlemen, were diffused through both the North of Ireland and England. A church was formed at Ford Forge, in Northumberland, and within two miles of the famous Flodden Field, under the auspices of Mr. John Black, the owner of the Forge for the manufactory of spades, &c., at this place. Mr. Alexander Kirkwood, now of Berwick, was ordained as

long a valuable member of the church at Stockton; several of her children are members of the same church; and two of them are ministers of the gospel: one a Baptist, the other an Independent. Mr. Shera-ton, as has been already mentioned, left this year; but the church continued its meetings, in different parts of Stockton; occasionally enjoying the services of a minister, whose expenses they defrayed by making, according to apostolic direction, a contribution every Lord's day.

Mr. Cratcherrode, who succeeded Mr. Hoyle, in 1801, at Newcastle, left in December, this year.

1803.—During the first half of this year the church at Newcastle had only occasional supplies; but Mr. Thomas Berry came in June, and his labours were very acceptable; but, as he was about to take on him the pastoral office, he was unexpectedly called away, to join the church triumphant. He died January 1, 1804.* The happiness of his mind was extraordinary. His faith in God was strong, especially in relation to his family. He often requested Mrs. Berry, while weeping over him, to give him up, as he had given her and his dear children, to the kind and tender care of his covenant God. But she still continued to weep over him,

* Mr. Berry preached a funeral sermon, 11th December, from the words, "What is your life?" It was little thought, by those who heard him, that his own life was so near a close. On the 18th he preached twice, for the last time, in the chapel at Tuthill-stairs. On the 22nd, at the prayer meeting, where he expounded Isaiah xl. 12—18, it was remarked, that his appearance that night was peculiarly heavenly; and, some said, more than human. He had then been seized with an inflammation in his bowels, which baffled both the skill of the physician and the power of medicine to cure. He prepared on the 23rd and 24th for the services of 25th, Lord's Day; but on the evening of the 24th, he grew worse, which increased till the first day of 1804, when his sufferings ended, and he entered into the joy of his Lord.

and to cry, "What will become of me and my five children?" He replied, "The Lord will provide! There is, however, one thing I would have you to fear. Fear sin. But if you walk close with God, you need not fear. Fear nothing then but sin." When put into a warm bath, he repeated four verses of that beautiful hymn of Watts': "With joy we meditate the grace," &c.

At one time, he said to his medical attendant, "Sir, do you love Jesus Christ? I love Him! I feel Him precious! He sweetens my bed of affliction! He brightens my prospects for eternity! I feel Him precious!"* At another time, to those around him, he said, elevating his voice, "Praise Him! Praise Him! Crown Him! Crown Him! Crown Him! Lord of all! I have often spoken of the boundless mercy and love of God; but now I feel it! I prove it!" To two young ministers, he said, speaking of the sufficiency of the work of Christ, "Faithfully *report it*, but never attempt to *mend it!*"

At five o'clock in the morning on which he died, he suddenly started up, and exclaimed, with rapturous emotion, mingled, it may be, with some degree of delirium,—“Hark! hark! they are singing! I hear them shouting, Glory to God in the highest!” He then

* One of the deacons of the church received a guinea from this gentleman, on behalf of the family of Mr. Berry, accompanied by the affirmation that he never in his life had been witness to such a scene, to such a Christian, such a triumphant termination of human life. The other medical attendant did the same; and neither made any charge for advice, &c. Eight hundred pounds were collected, at Newcastle and other places, for the widow and her family, which, for a certain period, was put in trust, and the interest paid. The family turned out well, and are now in respectable circumstances. There is a tablet erected to the memory of Mr. and Mrs. Berry, in the Baptist chapel, Sheffield. Mrs. Sissons, the wife of one of the principal manufacturers of Sheffield, is one of their daughters.

of England Mission in 1801. In 1804, Mr. Hughes, Baptist minister, of Battersea, suggested the idea of the Bible Society, which was immediately taken up, and acted on by all sects and parties; and in 1805, the Northern Baptist Education Society was formed, and placed under the care of the Rev. William Steadman, lately called to preside over the church at Bradford,

pastor in 1804. As the subject of Baptism had come under the examination of the newly-formed churches in Scotland, and Mr. Stephens, then co-pastor with Mr. James Haldane, of the Tabernacle church, Edinburgh, had been baptized on a profession of his faith, the enquiry had circulated throughout the whole range of these churches, in Scotland, England, and Ireland. Among other places, this was the case at Ford Forge. Mr. Kirkwood and six or seven of the members of the church there were baptized. The others withdrew; and a new Baptist church was formed of twelve members. In 1807, Mr. Kirkwood removed to Beverley; and, in the meantime, the new church at Ford Forge, was placed under the care of Mr. John Black, Junior, and Mr. William Dodds, who were set apart to the eldership by the late Mr. Archibald Maclean of Edinburgh. Another church was formed at Berwick-on-Tweed, on Independent principles, in 1803. Mr. Dunn was chosen pastor. Their number at this time was twenty-five; yet in the four following years they considerably increased; but, in 1808, about one-fourth of the society changed their views on Baptism, and Mr. Dunn removed to the church at Dumfries, where he ended his days. The church then invited Mr. Kirkwood, who had often preached to them before, to leave Beverley, and take the charge of them. He did so; and the cause continued to prosper. We have already noticed, in connexion with the rise of the Scotch Baptists, that there were some persons at Wooler, in Northumberland, that joined them; and Mr. Grieve, the Presbyterian minister there, had been baptized, joined the church at Edinburgh, and devoted himself to the study and practice of medicine. In 1801, the church at Wooler was set in order by Mr. Maclean, and Mr. William Pattison and Mr. Robert Law were ordained elders. We shall advert hereafter to these churches.

Yorkshire, formerly under the care of Mr. Crabtree.* The fruits of this valuable institution, soon began to be seen throughout the kingdom, but particularly in the North of England. This will be evident more fully in the succeeding pages of our narrative.

* In Yorkshire, we find the following churches had come into existence, from 1785. Driffield, in the East Riding, in 1787: first pastor, Mr. Wrightson. First church, Sheffield, in 1788, and Mr. Downs became first pastor, in 1804. Blackley, in 1789: Mr. Cartledge, first minister. Rotherham, in 1789: Mr. Dickenson, first pastor. George-street, Hull, in 1794: Mr. Pendered, their first pastor, who baptized Mr. Ward, of Serampore, in 1796. Lockwood, in 1795: first minister, Mr. Hartley. Wigan, in Lancashire, in 1796: Mr. Wrathal, became their pastor, in 1803. Hedon, in 1800, preaching began, church formed in 1825: Mr. Harper, first pastor. Horseforth, in 1801: first minister, Mr. Mabbut. Richforth, in 1803: first minister, Mr. Roebuck. Hunmanby, in 1806: Mr. Hithersay, first pastor, in 1816. Manchester, in 1807: Mr. Stephens, first minister, in 1811.

CHAPTER III.

Mr. Pengilly.—His ordination.—Mr. Anderson, Edinburgh.—The slave trade abolished.—Death of Mr. Booth, &c.—Mr. Hartley.—Scotland.—Associations.—Death of Mr. Charlton.—Of Mr. Maclean.—Serampore.—Death of Mr. Fuller.—Of Mr. Angus.—Of Mr. Imeary.—Of Mr. Mabbut.—Of Mr. George Angus.—Mr. Williamson's ordination.—Messrs. Darnborough and Morley, Boro'bridge.—Separation at Tuthill-stairs.—Wolsingham.—South Shields.—Mr. Sample.—Mr. Whitfield struck with paralysis.—Death of Mr. Terry.—Hamsterley supplies.—Mr. Fisher ordained.—Death of Mr. James Jopling.—Of Mr. John Angus.—Yorkshire churches.—Death of Mr. Whitfield.

1807.*—In this chapter of our narrative we come within the range of the recollection of many of the present members of our churches. It is true, indeed, it was the infantine days of several of them; but some of them can remember the settlement of the oldest minister of the association, at the present period; and some of the members of the country churches, when he first appeared at the associations as they annually came round. The association, this year, was held at North Shields. The cause in that town had progressed by

* This year, Mr. Christopher Anderson, of Edinburgh, commenced his useful career. Mr. A. had been, for some time previously, in England, studying under Mr. Sutcliff, of Olney, one of the fathers of the Baptist Mission. A small church of twelve members was formed, 21st January, 1808, when Mr. Anderson was ordained, by Mr. Barclay, of Kilwinning. The slave trade was abolished, in 1807. Mr. Ab. Booth died, 27th January, 1806; and the distinguished John Newton, of London, 21st December, 1807. His friend Cowper, the poet, had died in 1800.

the energy of Mr. Imeary, but all the other churches were in a very low condition. Hamsterley had none added this year, and Rowley and Newcastle were without pastors. In the course of the year, however, these two latter churches obtained ministers from the south; Mr. Pengilly from Bristol academy, and Mr. Mabbut, formerly minister at Horseforth, Yorkshire.

Mr. Pengilly was ordained August 12, 1807. Dr. Steadman, of Bradford, in the absence of Dr. Ryland, Mr. Pengilly's tutor, gave the charge, from Rev. ii. 10, "Be thou faithful," &c. Mr. Whitfield offered the ordination prayer; and preached to the people in the evening, from Phil. ii. 19. On the following day Mr. Mabbut was ordained, at Rowley, by the same ministers; Dr. Steadman giving the charge, and Mr. Whitfield addressing the church.

1808*—1809.—The annual meeting was held, in 1808, at Hamsterley. To the church there, two were added, and two excluded. In 1809, the association was held at Rowley. At Hamsterley six added, and two died.

In the early part of 1809, Mr. Hartley, who had been at Newcastle previously to the coming of Mr. Pengilly, went to Stockton, under the direction of Mr. Whitfield, with a view to raise the cause there. He did so; and was approved by the church, and much respected by

* This year was remarkable for the change of sentiment, on the subject of Baptism, that took place in the minds of the Independent ministers in Scotland. Mr. Innes, of Dundee, was baptized, and became minister of a Free Communion church, in Edinburgh. Mr. James Alexander Haldane, was baptized in March, and Mr. Robert, his brother, and a great many of the church meeting in the Tabernacle, Leith-walk, embraced the same sentiments. The ferment spread itself through the whole country. There can be little doubt that the success at this time, so signally attending the Baptist mission, in India, greatly contributed to this. That mission, in many respects, was one of the greatest blessings that ever was bestowed on the denomination whose name it bears.

the inhabitants of the town. A house was purchased by Mr. Whitfield, for £240, which sum he found means for the present to raise, and the building was converted into a small chapel and residence for the minister. By the activity and urbanity of Mr. Hartley, together with the generosity of the Christian public, this money, and all other incidental expenses, were ultimately cleared.

1810.—The association was held this year, at Newcastle, 11th and 12th June. Messrs. Whitfield, Imeary, Shepherd, (Independent, Postern chapel,) Watts, Hartley, Scott, (Independent, Hexham,) and Pengilly, engaged in the different services. The church at Stockton, formed anew the preceding August, was received into the Association. Two were added this year at Hamsterley, and two had died.

On the 17th January, 1810, the church at Newcastle sustained a heavy loss in the death of Mr. George Charlton, one of the deacons. His death was sudden and very affecting. His left arm was caught by an iron wheel, worked by a steam engine, while engaged at his employment, by which he was drawn in and crushed to death. He was chosen deacon about the time of Mr. Pengilly's coming to Newcastle, and had been a worthy member several years before. He was also clerk of the chapel; the principal manager of a large Sunday school; and of a reading society, established in the vestry, for the benefit of young people. "In all these offices," says his pastor, "he was indefatigably persevering, and acted with such propriety as justly to merit, and universally to obtain, the respect and esteem of his brethren. It was his delight and joy to promote the cause of Christ, in any, and every way. The peace and prosperity of the church were dearer to him than life itself—the theme of his conversation—the summit of his wishes, and the constant object of his prayers.

"The last hymn that he chose and sung among us,

was the 162nd of the selection, ending, 'And when this lisping stammering tongue,' &c. This was accomplished in less than twenty-four hours, for before that time the next evening, the grave closed upon him! The providence is inscrutable, but no doubt ordered in infinite wisdom and mercy, both towards our brother and ourselves. It is a happy consideration that he was prepared to go. He, not long before, said to his friends, that sudden death to him would be sudden glory, and that if he had his choice he would prefer a sudden dismissal from the world."

"In this"—the loss of his friend—says Mr. P., "I have sustained a loss which no human being that I know can make up. He was one of those few whom ministers call their right-hand men."

1811—1812.*—The association, for the first time, was held in 1811, at Stockton. None were added this year at Hamsterley; three had died. In 1812, the annual meeting was held at Rowley. Five persons were added this year, and two had died at Hamsterley.

On the 26th November, 1812, Mr. William Angus, of Summerfield, departed this life, aged 94 years. He had been a member of the church at Rowley twenty-four years. Though debilitated for some years before his death, says his pastor, yet his conversation and even his wanderings of intellect, shewed that he was deeply imbued with piety, and that his heart and treasure were in heaven. His end was peace.

* Mr. Archibald Maclean, of Edinburgh, died, 21st December, 1812, aged 79. He may be regarded as the founder and Evangelist of the Scotch Baptist churches. His writings are remarkable for their clearness and sagacity. He had lost his excellent colleague, in the pastoral office, Mr. Henry David Inglis, May 12, 1806, in the 49th year of his age. His surviving coadjutor, Mr. William Braidwood, finished his useful course on the 13th October.

The printing premises of the mission-house, at Serampore,

1813—1815.*—The association, during these years, was held respectively at Rowley, Newcastle, and Hamsterley. There were added at Hamsterley, in 1813, five, and two had died; in 1814, four were added, and one had died; and in 1815, two were added, and four had died.

Mr. Imeary, of North Shields, died about the middle of 1814. In the Baptist Magazine, of that year, we have the following brief account of him:—"Lately died, after a long period of affliction, which he bore with the fortitude and patience of a Christian, and a minister of the gospel, full of consolation, the Reverend Robert Imeary, many years the highly respected and beloved pastor of the Baptist church, North Shields. His memory is dear to many in those parts, and while his flesh is resting in hope, it is earnestly to be desired, they be making that preparation to meet their Lord when he shall come to call the preacher of his word, together with those who heard him, to give up their account." Mr. Imeary left two children; Mr. Robert Imeary, of the Alkali works, Jarrow, and Mrs. Hindhaugh, of the same place.

were consumed by fire, in 1812; but the British public, most generously soon collected more than was lost.

* Mr. Andrew Fuller, secretary of the Baptist mission, died this year, 7th May, aged sixty-two. He was born in 1754, baptized in 1770, and called to the ministry in 1774. In 1775, he was ordained at Soham, and removed to Kettering, in 1782; published his "Gospel worthy of all Acceptation," in 1784, and became secretary of the Baptist mission, in 1792. From that time till his death, while he attended to his ministerial engagements, much to the satisfaction and edification of his people, the mission was his all-absorbing care, and he finally died a martyr to its interests. As a theologian, though self-taught, he stands pre-eminent among the ablest writers his country has produced. Mr. Sutcliff, of Olney, died, 22nd June, 1814, aged 72. The Baptist mission to the West Indies, commenced in 1813, and that to Ireland, in 1814.

In 1815, Mr. Mabbut, of Rowley, through mental and bodily debility, was obliged to resign the pastorate. He continued in this state, under the care of his beloved partner, till his death, in 1819.

On the 20th August, 1815, died, Mr. George Angus, aged ninety years. He was the only son of Mr. Jonathan Angus, of Panshields, and was born in 1725. He had been baptized in his twentieth year, in 1745, and twenty-five years afterwards, when his father was above ninety, in 1770, he was elected deacon of the united church of Hamsterley, Rowley, &c. He retained this office, till, in 1785, the church divided, when Mr. Angus went with the northern part of the community, and became their deacon, which office he held till he died. Mr. Angus long held the farm of Styford, on the North side of the Tyne, about five miles below Hexham. Previous, however, to his death, he had given it up, and resided along with his aged partner, the great grand-daughter of Mr. Henry Blacket, of Bitchburn, in a house attached to the hamlet of Broomley; the farm of which was occupied by his son-in-law, Mr. John Angus.

Mr. Fisher, the pastor of the church at Broomley, thus sums up the character of this venerable man: "He was an exemplary Christian; few men have passed through life, with a more unsullied character; and few men, in his station, have dropped into the grave more esteemed. He was a lover of good men, and much given to hospitality. His house and heart were ever open to receive the servants of Christ. He was a man of much prayer, a diligent reader of his Bible, and a lover of the house of God. He travelled to Rowley, nearly ten miles distant from his residence, once a fortnight, and his seat was rarely empty. When the cause at Rowley, &c., at nearly the close of his life, was very low, he earnestly intreated his brethren to keep together, and

assured them that God would yet appear for them. In his last illness he enjoyed strong confidence in God. Some of his last expressions were, 'The Lord liveth, and blessed be my rock, and let the God of my salvation be exalted. Why are his chariot wheels so long in coming!' "

Mr. Whitfield, in his memoir of Mr. Angus, gives a very touching account of the dying scene of his aged friend. "Though twenty-five miles distant," says he, "I visited him for the last time, on the day on which he died. I found him very weak, hardly able to speak so as to be understood. He said he was comfortable, and hoped his Lord and Master would soon come and take him to himself. So saying, he fell into a soft sleep. This was late in the afternoon. In the evening, having been taken out of bed, he gave orders that so soon as he was put to bed again, I might be sent for to pray with him. Being only in the next house, I was soon there. He was breathing softly. I knelt down with his wife and children present, and prayed for them all, and particularly for support, a peaceful dismissal, &c. During, or before the conclusion, it was discovered that he had ceased to breathe, and that his immortal spirit had returned to God who gave it. The curtain withdrawn, the sight of his position, powerfully revived in my mind the words of Watts, on the death of Moses.

'Softly his fainting head he lay
Upon his maker's breast,
His maker kissed his soul away
And laid his flesh to rest.'"

* Mr. Angus was interred in his own family burying ground, at Broomhaugh. He was married thrice. His first wife, was Deborah, daughter of Mr. John Angus, of Styford, son to George, brother of Mr. Henry Angus, of Raw-house. The children of this marriage soon died. His second wife, was Ann Dixon, by whom he had two daughters: Grace, afterwards Mrs. George Angus, of Hindley; and Priscilla, wife of Mr. William Angus,

1816.—On the death of Mr. Imeary, of North Shields, the pulpit became vacant. Dr. Steadman, of the Northern Education Society, was applied to, to send a student on probation. The doctor sent Mr. James Williamson, a member of the church at Rochdale. His services were acceptable, and he was ordained, March 26th, 1816. Mr. Pengilly stated the nature of a Christian church, and asked the usual questions. Dr. Steadman gave the charge, and Mr. Whitfield preached to the people, having, previously to the charge, offered up the ordination prayer. Three deacons were also ordained; Dr. Steadman offering up the ordination prayer, and Mr. Whitfield giving the charge.

In 1816, the association was held at Rowley. Two were added to Mr. Whitfield's charge, and two dismissed to the church at Bath. The ministers of Hamsterley and Bedale, Messrs. Whitfield and Terry, had enjoyed the pleasure of ordaining Mr. Darnborough, over the newly-formed church at Boro'bridge, on the 1st January, the same year.*

of Shilford. His last wife, was Hannah Blacket, by whom he had three daughters: Mary, now Mrs. Angus, of Broomley; Deborah, now Mrs. Atkinson, of Smelt-house; and Ann, now Mrs. Surtees, of Stamfordham.

* In the above we see, as already noticed, the result of the schism at Hamsterley, in 1752, and of the evangelistical labours of Mr. David Fernie, at Midlam. At that place Mr. Terry heard Mr. Whitfield, and afterwards was baptized by him. In 1811, October 20th, Mr. Terry baptized Mr. Darnborough. He also baptized Mr. Morley, of Dishforth, with his lady, January 10th, 1814. Both these gentlemen began to exert themselves in extending the cause, by preaching in their own vicinities. For this purpose, Mr. Darnborough hired a school-room, at Boro'bridge; and Mr. Morley, at Dishforth, converted a house of his own into a small chapel. The students at Bradford were called to assist, and some of them settled there, and were useful. Mr. Darnborough died, in 1824; but Mr. Morley still lives. May the churches

Towards the close of 1816, a secession took place, from the church at Tuthill-stairs. About twenty-eight of the members separated from the church; and, for a period, worshipped together in the House Carpenters' Hall, Westgate, Newcastle.* The cause of the separation has no historical interest, but the fact itself has, as it laid the foundation of a new church in Newcastle. The new community received supplies from different quarters, for the space of two years; and the church at Tuthill-stairs held on its way, and by a number of fresh additions, soon consoled themselves, for those they had lost. In October, 1816, Mr. George Sample, who had had been called out to the ministry, by the church at Tuthill-stairs, and had, for some time, supplied the church at Rowley and Hindley, went to Bradford college, to receive, under Dr. Steadman, instruction for further usefulness.

1817—1818.—In 1817, the association was held at Stockton; and in 1818, on the 22nd March, Mr. Whitfield opened a place of worship at Wolsingham, about five miles from Hamsterley, in order to the diffusion of the gospel, in that town and neighbourhood. Some of the members of the church at Hamsterley resided there, and also the children of some of the other members. Wolsingham is situated in a beautiful part of the Wear valley, where Mr. Whitfield himself first drew breath: it was the place where he had received the first invitation to preach at Hamsterley, and contains about two thousand inhabitants. All these circumstances rendered it to him a place of great interest. He therefore resolved to make an effort to establish the these good men were the means of planting, long continue to flourish.

* This community subsequently erected "New Court Chapel." It was opened in Sept., 1819; Dr. Steadman and others officiating on this occasion.

Gospel here: the results of which will appear in the succeeding pages of our history.

In May, 1818, an application was made to Dr. Steadman, of Bradford college, to send a student to preach to the growing population of South Shields. One was sent accordingly, in the end of June, and he was successful in collecting a congregation. A small church was also formed, on the 3rd September. Messrs. Whitfield, Williamson, Sample, Pengilly, Fisher, and Douglas were present. The church was chiefly formed of individuals who had been members of the different churches of North Shields, Newcastle, Monkwearmouth, Hull, &c.

On the 21st October, 1818, Mr. Sample having left the college at Bradford, on being previously invited by the new church, meeting in the Carpenters' Hall, Newcastle, was ordained over them as pastor. Dr. Steadman offered the ordination prayer, and gave the charge, from 2nd Timothy i. 7; and Mr. C. Anderson, of Edinburgh, addressed the church, from 1st Thessalonians iii. 8.

The association was held in 1818, at North Shields; none seem to have been added to Mr. Whitfield's charge this year, and as to those who had died, or were dismissed, we have no record.

1819.*—On the 23rd April, 1819, as Mr. Whitfield

* In 1819, 22nd July, Mr. Terry, of Bedale, died, after an unexampled career of unwearied labour, in his Master's cause, of twenty-five years. In his own peculiar manner he often preached, expounded, or exhorted, four or five times on the Lord's day, and very frequently on the week day evenings. He often walked twelve or fourteen miles on the Sabbath, and five or six on a week day evening. He all along worked at his employment of a watch maker, and spent the greater portion of his property in furthering the cause. He was occasionally assisted by the students from Bradford, whom he always heard with affection. He lived to see the cause prosper, and when dying it was the welfare of the cause

was in the act of composing a sermon, on Genesis xix. 24, 25, he was struck with paralysis. He became thereby totally unable to fulfil his public engagements, and Dr. Steadman was requested by the church to send a supply. Mr. Gilmour, now of Canada, supplied for about four months; and he was succeeded by Mr. Larom, now of Sheffield, who remained nearly two months. Each received an invitation to take on him the pastoral relation; but both declined. There is no record of that church for this year. The association was, in 1819, held at Newcastle, at the usual time.

1820.—On the 6th February, 1820, the writer of this narrative came to Hamsterley, for the first time, on the application of Mr. Whitfield himself. He remained a month, and returned to Bradford; but as his term of residence there expired about the middle of that year, he supplied the pulpit at Hamsterley for about other three months. He received an invitation to remain; but, from a previous engagement, he declined it at that time. Mr. Paul, another of the students at Bradford, had supplied in the preceding summer months.

Mr. Fisher was ordained at Rowley, on April 4th, this year. He had studied under Mr. Pengilly, at Newcastle, for some time, and had in the interim supplied the pulpit at Rowley and Hindley. Mr. Williamson stated the nature of a Christian church, and asked the usual questions; Mr. Pengilly offered up the ordination prayer, and gave the charge from 1st Timothy iv. 6; and Mr. Sample addressed the church from Ezra x. 4. The ordained minister concluded by a short prayer and address. The association was held this year at Rowley.

that lay nearest his heart. "Oh, what will become of the church?" said he to his friend and fellow labourer, Mr. Attey. Mr. A. replied, "Christ will take care of it." Christ has done so!

1821.—On the 26th April, this year, died, Mr. James Jopling, senior deacon of the church at Hamsterley, aged 68. He was baptized by Mr. Whitfield, in his twenty-second year, in 1773, and became a deacon of the church in 1791. In this office he continued for upwards of thirty years, discharging with the greatest punctuality its varied duties, so far as his different residences in the neighbourhood would permit. A saying of his is frequently recited by his descendents; "If I can go to the market on a week-day, I can go to the house of God on the Lord's day;" and by this maxim his conduct towards divine worship was constantly regulated. His natural temper was not good, as it had in it, as manifested occasionally, a mixture of both the irritable and the sullen. But with all this, he was, take him all in all, a good man, devout towards God, friendly towards his neighbours, and affectionate towards his minister, his fellow members, and his family. He desired to die before Mr. Whitfield, and he got his wish. His pastor warmly loved him, and he, and other friends were grateful, that amidst the paroxysms of expiring nature, Mr. Jopling enjoyed such strong consolation, and such a good hope through grace.*

The association was held at Hamsterley in 1821,† at the usual period of Whitsuntide; and soon after,

* Mr. Jopling had eight children, most of whom were added to the church at Hamsterley. His third son, John, married to Miss Garthorn, went to Canada, and was the means of planting a church there, of which himself, Mrs. Jopling, and his nine children were members. His son-in-law Mr. Tapscot, late of South Shields, became the pastor. At Hamsterley, Mr. Jopling's eldest son succeeded him as deacon, and his second son is a trustee of the church's property.

† Several of the Yorkshire and Lancashire churches came into existence at this time. In 1811, preaching commenced at Meltham, in the West Riding, and in 1813, the church was formed: Mr. Webster was their first pastor. The church at Inskip, in

another attached friend of Mr. Whitfield's left this world, just a little before he himself bade it adieu.

This friend was Mr. John Angus, of Broomley, who died on the 21st June. Mr. Angus was baptized 20th August, 1797, in his twenty-fourth year. He was elected a deacon of the church at Rowley, in 1800. This office he held with great honour to himself, and benefit to the church, till his death. Mr. Fisher, his pastor, thus refers to his Christian character: "In him the church has lost a steady friend and a liberal supporter. Seldom was his seat empty, except from sickness. He was a man of great firmness and integrity of character, and of great hospitality to the servants of Christ. From the nature and severity of his last illness, little could be obtained from him of his views and hopes of eternity; but that little was satisfactory to his friends. He had no rapturous joys, but his hopes seemed firmly fixed upon Christ. Long will his memory be cherished by his bereaved family, his friends, his Christian brethren, and a large number of friends. He died in the sixty-third year of his age."*

On the 18th of the ensuing month, Mr. Whitfield was called to the enjoyment of his eternal rest. He had now, for two years and a quarter, been the subject of a paralytic affection, which reduced him to nearly second childhood. His native energy of character was seen

Lancashire, was formed, in 1817: Mr. Lakelin, their minister. Wakefield, in Yorkshire, in 1818. Early, Osset, and Kilham, were originated, in 1819. Slacklane, in 1820, and the second church Haworth, Yorkshire; the second church at Bacup and Bolton, in Lancashire, in 1821. Chapel Fold, Yorkshire; March 25th, 1821: Mr. Facer first pastor, in 1832.

* Mr. Angus was the fifth son of Mr. Jonathan Angus, son of William, eldest son of the first Henry, of Raw-House. He married Mary, third daughter of Mr. George Angus, of Styford, and had by her five sons and three daughters.

however, still in his broken condition. He was ever at the meetings, when held, till within a short period of his death. He also attempted to write with his left hand, and so far attained his object, as to do so quite legibly.

Of Mr. Whitfield's characteristics in point of capacity, disposition, conduct, and motives, little more now need be said than what has been presented in the foregoing narrative, detailing his useful career, both in the church over which he had been nearly fifty years the overseer, and also towards others in the association.

As a pastor, Mr. Whitfield was distinguished by two qualities in particular; he was diligent and affectionate. As regards his assiduity, we have already referred to his studying five hours a day, while he was an apprentice, besides attending to all his other duties to his master in business hours. This disposition he carried with him into the ministry. He read every useful book that came within his reach; and, considering his means, his library was not a small one. Besides English works on theology, Biblical criticism, &c., he had a number of Latin, Greek, and Hebrew works of a superior character; all of which, but particularly the Hebrew, he was able to peruse with great advantage. In composing his sermons, his care and diligence were very conspicuous. He generally wrote out his sermons in full; and of the many he thus composed, he selected annually as many as formed a volume, which he bound; and thus, by the time of his decease, he had collected about fifty volumes of his own sermons in manuscript. But he was not only assiduous in preparing for preaching, but in attending to the hour of worship with extreme punctuality. Whoever was absent, Mr. Whitfield was always there in time. This was the case with him even when living at the distance of two miles from Hamsterley. At prayer meetings through the week, and on the Lord's day, Mr.

Whitfield was ever first. His diligence in point of family economy has been already referred to.

But Mr. Whitfield was affectionate as well as diligent. He was so to the people of his charge. He loved them dearly. It is true he was like other men, he loved those most who to him seemed most to deserve it, and those personally attached had usually a good return. He loved not only his charge, but all in the village and vicinity, in which it was his lot, for about fifty years, to dwell. An anecdote has been told of him, that, when he died, he said, if they saw his heart, they would find Hamsterley written on it. Whether the anecdote is correct or not, it shews the impression made on the minds of others regarding his extreme attachment to the place of his charge. The writer had the anecdote from a most respectable and learned individual. As testifying with certainty, however, his attachment to the village, he got up a day school in it, for the benefit of those who were unable to educate their children. Through his influence, several of his wealthier friends became subscribers; and he was himself, with all his scantiness of means, amongst the highest of the subscribers, and continued his subscription when most others had failed.

Mr. Whitfield was not a great visitor of his people, but he was ever at the bedside of the afflicted, when he could do them good; and his hand was ever open to relieve the distressed, to the utmost of his power.

Mr. Whitfield, was a friend to other churches as well as his own. Over Rowley, Newcastle, Stockton, and indeed more, or less, all the other churches in the association, he ever cast a wakeful eye; and, to the utmost of his ability, either personally, or through his influence, gave them assistance, at critical periods. It was the same in relation to their ministers. Towards

Mr. Hartley and others, his equals, he acted a truly fraternal part, and discovered the heart of a father towards his juniors. For a number of years, it might be truly said, that he was the head, the heart, and the hand of the association, in both the eastern and western districts of the four Northern counties. Towards the whole Baptist Denomination, Mr. Whitfield was an attached member, and its Missions—Home, Irish, and Foreign—he endeavoured to sustain, to the utmost of his capability. He was also a lover of all good men, and good ministers, as well as a lover of the immortal interests of his fellow-creatures generally, as attested by his unwearied labours connected with the Evangelical Association.

Mr. Whitfield's views were in accordance with those of Mr. Fuller. He was a moderate Calvinist, and a strict Baptist, though a lover of all who love the Lord Jesus Christ in sincerity. His personal appearance was good. He was tall, portly, and of goodly aspect. He appeared well in the pulpit, but was never popular as a preacher, from the circumlocution that usually attended his explanations, and an ever-recurring *hem*, in his enunciation, owing to an asthmatic affection.

Mr. Whitfield had many excellencies, and if he had not had a few faults, he would not have been mortal. He was, naturally, of a sanguine temperament, and while he had a large portion of the good of that temperament, he had a share of the evil. He was warm in his temper, and, sometimes, rather overbearing in his manner. From his attachment to legal studies, he occasionally was able to give good advice to his friends; but, as his knowledge on this intricate subject must have been very incomplete, he sometimes, unhappily, led both himself and them wrong. But, generally speaking, his endeavour, as far as he knew it, was to act uprightly in all his doings. His record, however, is now on high. He is now per-

sonally beyond the reach of either the praises or censures of mortals.

Mr. Whitfield's funeral sermon was preached, by Mr. Pengilly, from 2nd Timothy iv. 6, 7; and the church and congregation erected a stone in the grave-yard of the chapel, where he had laboured for upwards of fifty years, to perpetuate their sense of his worth, and to testify to future generations, the high esteem in which they held his character. He died, 18th July, 1821, aged 73.

PERIOD FIFTH.—FROM 1822 TO 1845.

CHAPTER I.

Character of this new period.—Missionary designated.—Mr. Douglas.—Mr. Hartley.—Mr. Ingham.—Mrs. G. Angus.—South Shields.—Mrs. Douglas.—Darlington.—Mr. Leng.—Rowley.—South Shields.—Mr. Harbottle.—Newcastle, Mr. Banks.—Mrs. Mark.—Dr. Ryland.—Mr. Joseph Forster.—Middleton, Mr. Stagg.—Mr. Roe.—South Shields.—Masham, &c.—Wolsingham, Mr. Thomson.—Berwick.—Mr. W. H. Angus.—Mr. Tapscott.—Messrs. Kinghorn and Hall.—Forest.—Brough.—Mr. Sneath.—Mr. Roe.—Maryport.—Ravenglas.—Hindley, Broomley, and Shotley Field.—Newcastle, Providence Chapel, R. B. Sanderson, Esqr.—Bedlington.—Dr. Steadman.—Mr. Edward Wilkinson.—Dr. Marshman, &c.—Mr. Williamson.—Mr. Soppit, and Mrs. Marshall.—Eusebius.

The period at which we have now arrived is one of such recent date, that, even the earlier part of its events, will be well known to many of the members in our churches. As reminding them of circumstances endeared to memory, our relation, then, will, so far, possess an interest to them; but the gratification of mere curiosity, on contemplating the antique, can no longer be an ingredient in its perusal. Modesty, also, we are not to forget, suggests to the living, the idea of silence regarding their own individual actions, leaving these to be recorded by the biographer of another day; but the incidents in which numbers have shared may be noticed without

impropriety; and memorials of the pious dead may be given, with high advantage to the moral and spiritual benefit of the living. With the exception, then, of these, our future narrative will be as brief as possible; omitting at the same time nothing that would render it incomplete, or cause a long range of desiderata at a future period.

1822.—In the month of March, this year, a missionary was designated at Newcastle, as an agent of the Baptist Missionary Society, to go to Belize, in the Bay of Honduras. G. F. Angas, Esqr., having a vessel engaged in the mahogany trade, about to proceed to that bay, kindly proposed to the committee of the society, to send out a missionary free of expense. To this they assented, and the designation took place accordingly, in New Court Chapel; Dr. Steadman, of Bradford, presiding on the occasion.

On the 17th July, this year, Mr. Douglas having been again invited to supply the place of Mr. Whitfield, was ordained at Hamsterley. Mr. Pengilly stated the nature of a Christian church; Mr. Anderson, of Edinburgh, Mr. D.'s pastor, gave the charge; and Dr. Steadman, Mr. D.'s tutor, offered the ordination prayer, and preached to the church and congregation.

Mr. Hartley, of Stockton, died, on the 5th September, the same same year, aged eighty-two. He was born in 1740, and was early brought under the influence of religion, by the pious instructions of his mother; was baptized by Dr. Fawcett; and was ordained at Halifax in 1772. He removed to Bingley, in 1779; came to Newcastle as already stated, in 1790; and was recalled to Halifax, in 1791; from whence he removed to Lockwood, in 1795, and was there rendered very useful. Owing, however, to the scattering of his people, for want of employment, he felt obliged to leave. He came again to Newcastle, and finally settled at Stockton, in 1809.

Here, by his affability and industry, he was enabled to procure the chapel in West Row; and the spiritual fabric also advanced under his pious and useful administrations, till he sunk into dotage, sometime before his death. The whole course of his lengthened ministry of fifty years, if not remarkable, was, at least, respectable, in the best sense of the term; though much chequered by numerous trials, as he had been providentially called, amidst his different removals, to follow most of his many children to the grave. Like Daniel, he was a man greatly beloved by all that knew him, for the affection of his heart, the amenity of his manners, and the purity of his life. He was so highly esteemed by the late B. Ingham, Esqr., that he left him an annuity of twenty pounds for his life. His end was peace. See his memoir, Baptist Magazine, December, 1822.

On the morning of the 9th of September, the same year, died Mrs. Angus, widow of the late Mr. George Angus, of Styford. She rose in her usual health, and while engaged in domestic matters, fell back in her chair, and expired. Thus died, at the age of eighty-four, says her pastor, one of the most prudent, conscientious, and pious Christians, the writer ever had the happiness of knowing. She was the great-grand-daughter of Mr. H. Blacket, of Bitchburn.

1823.—On the first of January, 1823, Mr. George Brown, late of Sabden, having accepted an invitation from the church at South Shields, entered on his labours, and was ordained in the course of the same year.

On the 25th February, Mrs. Douglas, of Hamsterley, died, aged thirty-one. She was brought to the knowledge of the truth, in 1810, by Mr. Anderson, of Edinburgh; was married July 26th, 1822, and died seven months afterward. She was a devoted Christian, and her end was peace.

On the 2nd Sabbath of April, this year, a small place

of worship, at Darlington, was opened by Mr. Douglas, of Hamsterley. Fair prospects unfolded themselves at this time, to this infant cause, under the superintendence of Messrs. Lightfoot and Heron, who, it may be here mentioned, were afterwards ordained in 1831, and the cause has continued amidst a variety of vicissitudes, under the guidance of the former, to the present period—1845. May Jehovah bless it, and make it a thousand-fold so many more than it is!

On the 25th December, 1823, Mr. Leng, from Bradford College, was ordained at Stockton, in the room of Mr. Hartley, by his tutor, Dr. Steadman; and his pastor, Mr. Arbon, of Hull, offered the ordination prayer and addressed the church.

1824.—A new chapel, erected on the site of the old one, was opened 25th February, 1824, at Rowley, by Messrs. Pengilly and Sample. A new impetus was given to the ancient cause, in this bleak neighbourhood, in consequence.

In the month of August, this year, the church in South Shields divided; the minister, with part of the church and congregation seceding, worshipped in a distinct part of the town. Those remaining in Barrington chapel, gave an invitation to Mr. Crook, of Horton College, near Bradford, which he accepted, and commenced his labours, 10th October, 1824.*

* In 1824, August 18th, aged seventy-five, died Mr. Thomas Harbottle, of Tottlebank. At that place, he had laboured for about forty-three years. Unlike to many, however, his last years were among his most useful and happy. During the last four of these, he baptized five young men, who were afterwards called to the ministry. The youngest was his own grandson, bearing his own name. This young man, after being honoured as the means of gathering a congregation at Havre de Grace, in France, and subsequently one in the populous neighbourhood of Heywood, in Lancashire, died at the latter place, in 1839. Out of Mr. Harbottle's six children, four of them had preceded him to the grave, but his

1825.*—On the 22nd May, this year, a small church was formed, in the Weavers' Tower, Newcastle, Mr. Robert Banks being ordained pastor the same day, as also two deacons; Mr. Cormack, of Sunderland, assisting on the occasion. This church took its rise from two members of the church at New Court seceding from that community, regarding worship as conducted by the Baptists in Scotland, in relation to the weekly observance of the Lord's supper, the mutual exhortations and prayers of the brethren in the church, on the Lord's day, and a plurality of elders, chiefly supporting themselves, as more congenial to the order of the first churches, as exhibited in the New Testament. Their withdrawal from New Court, was accompanied with very satisfactory testimonials in their favour, early in 1825.†

widow survived upwards of four years. Mr. Joseph Harbottle, one of his sons, has the high honour, not only of being pastor of the Baptist church, at Accrington, Lancashire, but also classical tutor of the rising college in that place.

* It was in 1825, that Dr. Ryland, of Bristol, died, aged seventy-two. He succeeded Mr. Fuller, as secretary to the Baptist mission, and continued in that office assisted by Mr. Hinton, of Oxford, to 1818, when Mr. Dyer was elected. Mr. D. was succeeded by his colleague in office, Mr. Joseph Angus, in 1841. Mr. Angus was originally a member of the church at Tuthill-stairs, Newcastle, and called by them to preach the gospel. His great-grandfather was Mr. William Angus, of Summerfield. In this instance and others, the North has repaid London and the Denomination generally, for the ministry of Mr. Tillam, &c., in the days of the Commonwealth.

† Mrs. Mark, a very pious member of the church at Hamsterley, died, the same year, December 3rd. In early life she was very gay, but in her twentieth year, was led to think of the importance of preparedness for death, on account of an escape she had had from falling into a pit. She afterwards enjoyed peace in believing, from attending among the Methodists. In her diary, in each returning year, she refers to September 20th, as the day on which she had been

1826.—On January 27th, this year, died Mr. Joseph Forster, of Scarborough, aged twenty-five. He was born

delivered from both temporal and eternal death. We give the following instance:—"1805, September 20th, thirteen years have rolled round since that remarkable preservation of going down into the pit. Since then, I have received from a gracious God, many favours. I have been awakened to a sense of extreme danger, led to cast my soul on the atonement, experienced heavenly consolation and reconciliation, through the infinite merit of the great Redeemer. 'Praise the Lord, O my soul, and all within me shout his praise.'" Under date of February 13th, 1809, we have the following family reference:—"It will be a fortnight to-morrow since we buried our little daughter. Thus, two are taken and two are left. O should the remaining two be spared to grow up, may they be early the subjects of redeeming grace, and may their parents be taught, by the loss of our little ones, so to number our days, that we may apply our hearts unto wisdom." In the same year, she joined the Baptist church at Hamsterley, and refers to the circumstance in the following entry:—"September 3rd, being convinced, for some time, of believers' baptism as a divine institution, and positive command in the New Testament, I was enabled publicly to give myself to Christ, in baptism, 21st May. My husband has been added to the church to day—What hath God wrought!" 1810, June 3rd, "Had the privilege of receiving the Lord's supper that day; which advantage I have enjoyed every first Lord's day in each month. What a favour is this! No wonder the enemy left no stone unturned to hinder me from joining the Baptist church. Lord help me to walk worthy of my vocation!" 1811, Dec. 29th, "Another year is nearly concluded. How many events occur in twelve months, even in the narrow circle in which I move! These have caused me to cry out, 'Fly swifter round, ye wheels of time, and bring the welcome day.' Welcome as rest to the weary traveller, or as ease to those who have been long inured to pain, so would death be to my weary soul, which is grown tired of her prison, and longs and sighs for liberty. Gladly would she quit those shores of mortality, and soar to regions of eternal day. Well, 'we,' saith an apostle, 'have need of patience, that after we have done the will of God we may inherit the promises.' Hold out then, faith and patience, a little longer, and all will soon be over!"

at Powburn, Northumberland, May 25th, 1801. In his sixteenth year he was brought to know, trust, and love the sinner's friend; and was baptized in his seventeenth year, by Mr. Sample, of Newcastle. In 1820, he was called to the ministry, and soon after went to Horton College. After finishing his studies, he was ordained, November 3rd, 1824, over the church at Scarborough. In less than twelve months after his ordination twenty persons were added to the church, and everything afforded promise of extensive usefulness, when his days were cut off in their midst. For years he had had an affection in the chest, which often prevented his studies and public ministrations, and now hastened him by rapid strides to the grave. In September, 1825, he went to his brother's ordination, at Blackburn, and there was seized with his last illness. When told of his situation, he said, "All is well;" and within two days of his death, he said, "I have no raptures, but I have no doubts." He sweetly dwelt on several portions of Scripture, particularly Isaiah xxxiii. 17, "Thine eye shall see the King in his beauty." His last words were, "That's right, all is right," and then expired without a struggle or a sigh.

1827—1828.—On the 21st June, 1827, a new chapel was opened, at Middleton, Teesdale, by Dr. Steadman, and Mr. Godwin of Horton College, near Bradford. Like many other circumstances, which unexpectedly tend to promote the cause of God, this arose, so far as the Baptist denomination was concerned, from a source altogether unforeseen. Several of the members of the church at Hamsterley having settled at Middleton, with their families, and being employed in the lead mines, under Robert Stagg, Esq., and this gentleman being well affected to the Baptists, owing to the exertions and character of their missionaries in the East Indies, &c., thought that it might prove beneficial to the neighbour-

hood, if these parties were united as a Christian church, and had a respectable place in which to worship. With this view, he corresponded with Mr. Douglas of Hamsterley, and soon after kindly erected a chapel, and a house for the minister, at his own expense. The chapel was opened as above stated, and a church was, soon after, formed. The chapel, for some months, was supplied by students from the College at Horton; and Mr. C. H. Roe, one of them, was chosen as pastor, and ordained May 7th, 1828. Mr. Godwin, in the absence of Dr. Steadman, delivered the charge to the minister; and Mr. Acworth, of Leeds, preached to the people.

1829—1831.—At South Shields, in July, 1829, Mr. Dawson was ordained over the church at Barrington Street, on the removal of Mr. Crook, who left in 1827. This church had been formed anew in October, 1828. In 1830, the church at Masham solicited admission into the association. It was granted; and the annual meeting was held there in 1831. Owing, however, to the distance of Masham, from the rest of the associated churches, it was deemed better for the Masham people to associate with the churches in the East Riding. Bedale and Masham have passed through a variety of changes since the death of their excellent founder, Mr. Terry. Each place, however, is now favoured with an excellent chapel.

On the 5th May, 1831, a new Chapel was opened at Wolsingham, by Dr. Steadman, and Messrs. Fisher, Matheson, and Pengilly. Mr. Thomson, who had laboured here for two years with considerable success, and whose character and exertions had contributed mainly to the erection of the chapel, was ordained at the same time. The church was composed of a number of the members of the church at Hamsterley, and the others were chiefly the result of the personal labours of

Mr. Thomson. During the three following years, this church enjoyed a good measure of success, as in 1834, they numbered upwards of thirty; but during that year Mr. Thomson resigned, and went to Perth, in Scotland.

1832.—The church at Berwick-on-Tweed, formerly alluded to, had their meeting-house enlarged this year. It had been originally erected in 1810, having, in 1809, obtained the eldership of Messrs. Kirkwood and Robson; and several most respectable individuals have since held the office of deacon. From its commencement, this church has been greatly honoured of God, inasmuch as five brethren have been called out as ministers of the word. Mr. Robert Rutherford went to America, in 1816, where he laboured for twenty-four years, and died in 1840. Mr. James Mann went to Jamaica in 1826, where, after a most laborious and successful career of four years, he died in 1831. In 1828, Mr. Alexander Anderson left, and is now pastor of a Baptist church, at Bures, near London. In 1829, Mr. John Clarke, Mr. Kirkwood's honoured son-in-law, went to Jamaica, and laboured there for ten years; and is now—1845—with Dr. Prince, at the head of the Baptist Mission, at Fernando-Po, Africa. Mr. James Hume went to Jamaica in 1843, and is now pastor of the Baptist church, at Mount Hermon, in that island. The original pastors of the church at Berwick, do now, in 1845, continue their labours along with the senior deacon, and have still tokens of the Divine goodness shewn them. Their order is in accordance with the Baptist brethren in Scotland; but entertaining friendly feelings towards others, and holding communion with them.

On the 7th September, 1832, Mr. William Henry Angus died of cholera, then passing over, not only Britain, but the whole globe; carrying away by its ter-

rific swoop, great masses, not only of the lower classes, but also some of the most distinguished both of the religious and learned world.

Mr. Angas had been through life a remarkable man, as is seen in his memoir, by Dr. Cox. In early life he was brought under the influence of religion, to which he ever afterwards steadily adhered through many vicissitudes. He was trained to a sea-faring life, in the pursuit of which he was exposed to many dangers. Once he nearly lost his life, by being thrown out of a boat; and at another time, by falling into the hold of a vessel, among pigs of lead. Some time afterwards, the ship in which he was sailing to the Baltic, was captured by the French, and he was nearly lost, in consequence of the wreck of the vessel that carried him and his fellow prisoners to France; but was most opportunely saved by a Flemish fishing boat. Mr. Angas was in prison for twenty months, where he had only straw for his bed in the depth of the winter, and nothing but horse beans and oil for food. He was at length released by an exchange of prisoners; but immediately impressed to serve on board a man-of-war. His father, however, being acquainted with the admiral of the fleet, went to him, and succeeded in procuring his son's liberty.

Mr. Angas now became captain of a vessel belonging to his father, trading to the West Indies, &c. In this employment he continued seven years, during which a variety of events occurred, which shewed him the superintending goodness of God, the plague of his own heart, and the supporting influence of divine grace. The loss of his elder brother Caleb, was to him a deep affliction, but much sanctified to his spiritual benefit. In a few more years he left the sea service, and was baptized by Dr. Rippon, 3rd December, 1807, by whose church, after a course of preparatory study at Edin-

burgh, he was called to the ministry, in August, 1817.

Mr. Angas now devoted himself to the spiritual good of seamen of different nations. For this purpose he went to the continent, to learn the French and Dutch languages. When there, a tempting situation of a thousand pounds a year was offered him, besides perquisites, to preach to the English settlers in the West Indies, and converse in Dutch; but he declined the offer. In 1820, meeting Mr. Ward, of Serampore, he accompanied him to Holland, to become acquainted with the Baptists there, and to interest them in the Baptist Mission. This circumstance led Mr. Angas to connect his mission to seaman with the support of the Baptist Missionary Society, and in both departments he was afterwards rendered very useful. He was set apart to his work by Dr. Ryland, at Bristol, May 11th, 1822; and that year visited a great many English sea-ports. In the end of the year he went over to the continent again, to visit the different countries where there were Baptists, on behalf of the Baptist Mission; and of those he found he gives a very interesting description. Their doctrine, he tells us, is evangelical, and in their dress and habits they much resemble the Society of Friends among ourselves. Their youths are admitted into their churches by pouring, and this is done indiscriminately, much to the bane of piety among them.

From 1826 to 1829, Mr. Angas was employed among the sailors, in the different sea-ports of Britain, Guernsey, and Jersey, in establishing Sunday Schools, Bible Classes, and Libraries among them. In 1829, he again visited Switzerland, &c.; and in 1830, in returning home, visited the newly-formed churches in the North of France, and brought Mr. Tauchnitz, whom he engaged to support for twelve months at his own

expense, as an evangelist to the Baptist Continental churches. In 1831, at the request of the Baptist Missionary Society, Mr. Angas visited the mission stations, in Jamaica. This he accomplished, at his own expense, much to the satisfaction of all concerned.

Mr. Angas was providentially led to take up his abode at Tynemouth, near his native town, Newcastle, the year he died. The cause at South Shields, which he had felt for in the midst of all its vicissitudes, being now destitute of a pastor—Mr. Dawson having removed—for several months he supplied the pulpit, and exerted himself in many ways to benefit the seamen; particularly in getting a library established among them. At length, while preparing for a journey to liquidate the debt on the chapel, the cholera made its appearance, and seized on him as one of its many victims. This was on the morning of Friday, 7th September. Throughout the day he was quite composed, and said to his relatives, &c., “I know whom I have believed,” &c. “I know if this earthly house,” &c. “Hope is my anchor—firm and strong: Jesus, at thy command, I launch into the deep: Christ is precious to me now—never so precious before—all my salvation, and all my desire.” It could scarcely be known when he ceased to breathe, which took place about half-past seven that same evening, aged fifty-one. He was buried in the New Cemetery, Newcastle, on the following day. A stone was erected to his memory, on which are inscribed the principal events of his useful life, and much lamented death; also the following lines:—

“His record is on high! The stone we raise
Exalts the Saviour’s, not the servant’s praise.
He lived the son of Ocean; and he bore
The sound of heavenly grace from shore to shore.

He fixed his anchor firm within the vail,
And blessed the refuge that could never fail:
The billows rose---he smil'd, with heaven in view,
And dying, proved his living witness true."

On Mr. Angus' death, Mr. Tapscot, formerly missionary at Brough, &c., was called to labour in South Shields. He was ordained by Dr. Cox and others, December 2nd, 1832.*

1833—1836.—Several new chapels were erected and opened during these years. At the Forest, about six miles above Middleton, Teesdale, a new chapel was opened, June 6th, 1834, for the advantage of the scattered mining and agricultural population in the neighbourhood; Mr. Stagg and family bearing the chief expense. Messrs. Pengilly, Fisher, and Griffiths preached on the occasion to large congregations. On the 8th of the same month, a small Baptist church of seven members was formed, at Brough, in Westmoreland. Mr. Sneath, who had previously laboured at the Forest, was ordained at Brough, 8th September, 1835. It was about this time that Mr. Roe resigned his charge at Middleton, and commenced a career of great usefulness, as secretary of the Home Missionary Society.

On the 23rd November, 1834, a new chapel was opened, fitted to contain about four hundred persons, for a sum not exceeding five hundred and sixty pounds, including title-deeds, &c., at Maryport, Cumberland. Mr. Hugh Anderson, of Horton College, commenced his labours here, on the 3rd of May following.

On the 6th of April, 1835, a small neat chapel, capable of containing about two hundred persons, was opened at Ravenglas, Cumberland; Messrs. Frearsons and Anderson engaging in the services.

* Mr. J. Kinghorn died this year, aged 66. Mr. R. Hall had died in 1831, aged 67.

On the evening of the 8th June, 1835, a sermon was preached by Mr. Sample, from Exodus xxxiii. 14, 15, in the Farm-house of Hindley. This service closed the public worship of God, in a place where it had been maintained, under the auspices of a branch of the Angus family, for upwards of one hundred and fifty years. A new chapel was opened the following day, at Broomley, about a mile distant, by Mr. Pengilly. Another new chapel was opened the same year, at Shotley-field, fitted to hold one hundred and fifty persons.

On the 23rd September, the same year also, a new place of worship, situate in Marlborough Crescent, Newcastle, called Providence Chapel, was opened. It is adapted to hold between three hundred and four hundred persons. Messrs. Wycherley, Bailey, and others, have supplied the pulpit since that time; but the church meeting there have recently united with R. B. Sanderson, Esq., who some time since left the National Establishment, and is now decidedly opposed both to Infant Sprinkling and the Union of Church and State, as evinced in his occasional and periodical publications, as well as in his earnest public addresses.

On the 3rd April, 1836, a small church of five members was formed, at Bedlington, north-east of Newcastle, by Mr. Banks. The cause was originally begun in 1829, by Mr. Tyndale, of Gloucestershire, who removed in 1833, and was succeeded by Mr. Dickenson.

1837 and 1838.—During these years several eminent individuals were called to their everlasting home. Dr. Steadman, of Horton College, died 12th April, 1837. He had held the presidency of that college, with great honour to himself, and usefulness to the Baptist denomination, for thirty years; having commenced his labours in 1805, and resigned them in 1835. Mr. Pengilly, of Newcastle, also, this year, lost his eldest daughter, Eliza, much to the deep regret of her

parents, and all who knew her Christian worth. Mr. Edward Wilkinson, one of the deacons of New Court Chapel, Newcastle, also died this year, aged forty-four, after an illness of four days. He had honourably held the deacon's office for upwards of ten years, besides being extensively employed in preaching the gospel for a much longer period. He experienced those supports, in the prospect of death, which the Redeemer never fails to impart to his servants.

The 5th December, 1837, was remarkable as the day of the exit from time of the last of the great missionary Triumvirate, of Serampore, in India, Dr. Joshua Marshman, aged 71. Dr. Carey had died June 9th, 1834, aged 73; and Mr. Ward had died March 7th, 1823, aged 54. The names of these devoted men will ever live in the records of the church of God, and of British India, their adopted country.

Mr. Williamson, of North Shields, was called away from this scene of toil and suffering, to his everlasting rest, December 23rd, 1838. He was a pious and consistent Christian; and combined in his temper and manners two rare, but highly useful qualities, namely gentleness and firmness. His talents were more useful than splendid; and during the twenty-three years of his ministry, God had greatly blessed him. He died in his 48th year, leaving a widow and an interesting young family, several of whom are members of the church, to lament his loss.

In the year 1838, also, two remarkable individuals finished their course—Mr. Jonathan Soppit and Mrs. Marshall, of Shotley-field; the one in his hundreth, and the other in her ninetieth year. They were both members of the church at Rowley; and Mr. Soppit had been deacon of the church from the time of its separation from Hamsterley, in 1785. Through the long years of their pilgrimage, they discovered unshaken interest in

the best of causes. They were cousins; and through their respective mothers, both were the grand-children of Mr. Jonathan Angus, of Panshields. Mr. Angus was born in 1680, and consequently would be well acquainted with Messrs. Ward, Blacket, &c.—the men of the first generation of Baptists in the North of England. Mr. Soppit and Mrs. Marshall would enjoy the society of their grandfather, more or less, for about thirty or forty years. From him then, they would obtain an intimate acquaintance with the men and times of the first, second, and third period of our history. This was the case particularly with Mrs. Marshall, who was the ablest chronicler of the olden times of any in later years; as the greatest part of the pedigree of the Angus family, compiled by Mr. Pengilly, and of which, in our narrative, we have made considerable use, was obtained from her. It would, we imagine, be thus that Eusebius, at a period from the death of the apostle John, somewhat corresponding to our own from the days of Mr. Tillam, would, from ancient documents and traditionary memorials, glean the different fragments of which that eminent piece of antiquity is made up—the Ecclesiastical History that goes by his name.

CHAPTER II.

Formation of the Home Missionary Auxiliary.—Mr. Roe.—Mr. Pulsford.—Mr. Carrick.—Mr. Bilson.—Whitehaven.—Mr. Pulsford.—Mrs. Douglas.—Mr. William Angus.—Mr. Joseph Thompson.—Mr. H. Angus.—Mr. H. B. Angus.—Mr. Brown.—Mr. Sneath.—Broomhaugh.—Separation of Rowley and Broomley.—Mr. Macgowan.—Mr. Lewis.—Miss H. E. Fenwick.—Ford Forge.—New Bridge-street.—Sunderland.—Monkwearmouth.—Newcastle.—Mr. Christopherson.—South Shields.—North Shields.—Mr. Garthorn.—Mr. Pengilly's Resignation.—Mr. Sample's Recognition.—Prospect of Bicentenary of 1852.—Lancashire and Cumberland.—Tabular Views.—Concluding Remarks.

1839.—The year 1839 was, in the history of the Baptist churches in the North of England, a kind of era, owing to the formation of an Auxiliary to the Baptist Home Missionary Society. Mr. Roe, the secretary of that society, from his having himself in former years been resident in the North, was well acquainted with the character of the churches, and was solicitous for their farther establishment and extension. With this view he engaged Mr. Thomas Pulsford, of Great Torrington, Devonshire, to become an Evangelist in these northern counties; and he also personally visited the associated ministers this year, at their annual meeting. The result was, the formation of the Auxiliary alluded to, which has been materially helpful in sustaining and enlarging the churches ever since.

Mr. Pulsford began his operations, as Evangelist of the North, by forming a church of twenty-three mem-

bers at Carlisle, on the 16th of June, this year. He continued there about two months, and baptized and added other twelve persons. Mr. Pulsford visited, in succession, a number of the churches; holding prayer meetings at five o'clock every morning, and preaching in the evening, as also three times on the Lord's day. His labours were indefatigable; and his success, in exciting attention, and in arousing careless sinners and the torpid among professors, was remarkable. Considerable numbers were added to the churches at Bedale, Stockton, Hamsterley, Middleton, Wolsingham, North Shields, and Newcastle, before the termination of the year 1839.

On the 18th September, this year, Mr. J. D. Carrick was ordained over the church at North Shields. Mr. Douglas stated the nature of a Christian church; Mr. Sample asked the usual questions; Mr. Paterson, of Glasgow, gave the charge; and Mr. Pulsford preached to the church. Two deacons were also ordained.

1840.—Mr. Bilson, formerly an Independent minister at North Shields, was baptized at Middleton, Teesdale, this year, during the association; at which Messrs. Roe and Barnes (then of Thrapstone) attended. Mr. Bilson was appointed by the Home Mission to labour at Whitehaven; and there, for some time, he enjoyed considerable success.*

• It has been mentioned that Mr. Bowser, of Sunderland, settled at Whitehaven in 1780; he left in 1781. Mr. Wm. Graham was ordained in 1787, but sometime after adopted the views held by the Baptists in Scotland, respecting weekly communion, the exhortations of the brethren, &c. This caused a division. Mr. Graham and his people withdrew from the chapel, and those who remained were destitute of a pastor, when in 1807, Mr. George Jamieson, who succeeded Mr. Graham, was invited to minister likewise to them, and thus the two parties were re-united. Mr. Jamieson was connected with the Messrs. Haldane of Edinburgh, and was a very pious man. He remained at Whitehaven

This year Mr. Pulsford again visited several of the churches, particularly Broomley, Rowley, Hamsterley, and Bedale, and many more members were added to them. At Wolsingham the church was formed anew, and Mr. Macgowan, who had for some time been at the Forest, became their minister. At Stockton the Baptist chapel was considerably enlarged, and opened December 25th, 1840; Messrs. Giles of Leeds, and Pulsford, officiating on the occasion. Mr. Pulsford soon after went to evangelize in the more southern parts of the kingdom.

1841.—On 31st March, this year, Mrs. Douglas, of Hamsterley, died, aged 44. She was the daughter of Mr. James Jopling, late deacon of the church there. She felt much on the first appearance of death, on account of her husband and family; but during the eighteen months of her affliction she became quite resigned, and died calmly, supported by the hope of the Gospel.

On June 14th, this year, Mr. William Angus, deacon of the church at Broomley, &c., entered on his eternal rest, aged 44. He had been in life distinguished alike for his piety, prayerfulness, good sense, activity, and straightforward consistency of character. His last affliction was short, but heavy. In his lucid intervals he was, however, not only the subject of great peace, but of unspeakable joy. His chief anxiety was about the salvation of his friends and servants. He expressed a wish that he could take his aged mother to heaven along with himself. She was then in her usual health, though feeble; but that day week on which his body had been consigned to the grave, hers was laid beside him.

only three or four years. Mr. James Bigland, one of the deacons, conducted the worship for some years after he left; and to him succeeded Mr. John Kitchen. The church was in a very depressed condition when visited by Mr. Bilson, in 1840.

She died with a calm dependance on that Saviour whom she had known, loved, and served from early life.

Mr. Joseph Thompson, of Slaley, died also, this year. He was a member of the church at Rowley, and had been a useful individual for many years. When he died, he left nearly all his little property to religious purposes. Among other endowments, he left fifty pounds for the support of the minister of the church with which he had been connected.

1842.—On the 25th of February, this year, the church at New Court, Newcastle, lost one of its deacons, Mr. Henry Angus, senior. The deceased was born at the renowned Juniper-Dye-House, and was grandson of Mr. W. Angus, brother-in-law to Mr. Christopher Hall. He was brought under the influence of divine truth in his 23rd year, and baptized by Mr. Pengilly. In 1816, he united with those who went to worship at the Carpenters' Hall; and subsequently became a deacon of the church, of which his relative, Mr. Sample, became the pastor. For several years his health had much declined, and after struggling with a variety of disease, he gradually sunk into the arms of death. But few expressions escaped his lips during his last affliction, but enough to assure his friends and connexions that his end was peace. He was in the fifty-seventh year of his age.

We cannot avoid taking particular notice of the death of one of the young members of the church at Broomley this year, owing to the singularity of the case, and as a stimulus to the younger members of our churches in general. This young person was Mr. Henry Blacket Angus, youngest son of Mrs. Angus, of Broomley, descended alike from Henry Angus, of the Raw House, and Henry Blacket, of Bitchburn. He had been baptized and added to the church, with some other of his rela-

tives, friends, and neighbours, during one of the visitations of Mr. Pulsford, in 1840.

Young Henry possessed solid, if not brilliant, mental qualities. His education and information were respectable, his temper retiring, and his habits and manners were of the simple character, and lying at the greatest possible remove from ostentation. We have therefore in these circumstances, independently of the solemnity of his situation, a sufficient guarantee for the genuineness—the sincerity, and soundness of the expressions he uttered on his dying bed, in the prospect of eternity.

Being of a delicate constitution, the subject of this brief memorial sometimes, like other invalids, took a journey from home, to re-invigorate his frame. He did so in the spring of 1842, but failed in the desired object. In a fortnight after his return, his complaint began to assume an alarming aspect. He was, however, in a very placid frame of mind, and said, “I think I shall not get better this time.” He was asked if he was afraid to die. He replied, “No; I know in whom I have believed.” From the 21st to the 29th of May, the day on which he died, he was confined to his room, and in the intervening time was enabled to give one of those remarkable exhibitions of Christian triumph in death, which are, at least occasionally, afforded to the devoted children of God.

From the 21st he grew rapidly worse, but his relatives were cheered by seeing his spiritual strength renewed in proportion to the decay of his bodily vigour. “He had been always cheerful, but now, day after day,” writes his sister, “his dear countenance brightened in its expression and became that of joy unspeakable; and his confidence in his dear Redeemer was great, until its language was that of full assurance.” On Monday night, the 23rd, he was very ill, and taking his eldest brother around the neck, he said,

“Though painful at present, ’twill cease before long,
And then, Oh how pleasant the conqueror’s song.”

On Tuesday morning, the bleeding from his lungs had increased. He said, “I am taking down pin by pin;” and to his

sister he said, with tender affection, "Oh S—— pray that my faith and patience may continue to the end. I always loved you all, but you are dear to me now." On Wednesday and Thursday he was much affected with feverish drowsiness, which rather distressed his mind. On Friday he wished his sister to ascertain distinctly the doctor's opinion of his case. She did so; and found that he feared the worst, unless a speedy change took place. When told this, he looked serious for a few minutes, and then turning to his sister, said, "I hope I have nothing to do but to die; and there is dying grace for dying time. I feel a little clinging to earth, which is painful; but you must pray, and I hope it will be taken away." After this, his countenance assumed the expression of great joy; and observing his widowed sister, of Hindley, come into the room, he held out his hand, and said, "I shall soon be with your dear William, singing the praises of redeeming love."* He then spoke to all present with affectionate faithfulness, and often repeated the beautiful lines, "Oh glorious hope; Oh blessed hope," &c.; adding, "Let us all be sure that we meet in heaven." He strove also to cheer his mother, by saying, "You will not be long behind me. Your threescore and ten years are nearly over. You must not doubt. You cannot tell what kind of offices I may perform for you." He then inquired if she thought he could know the disembodied spirit of his father, and hoped he might; "but, perhaps," said he, "I shall be like the old man who thought he would never take his eyes off his Saviour for the first thousand years he was in heaven."

On the afternoon of Friday, he was filled with unutterable joy, yet giving a faint utterance of his deep emotions, in the following expressions: "Glory to the Eternal Father! Glory to the dear Redeemer! Glory to the Holy Spirit, who has led and guided me!" Speaking of the Saviour, he raised himself, and said, "He has redeemed me from eternal death! Oh what a glorious passage is that, 1st John iii., 'Beloved, now are we the sons of God,' &c. Oh, to be like perfection," said he, "think of that."

'O glorious hour! O bless'd abode!

I shall be near, and like my God.'" &c.

He also often said, "I feel it to be really true, that

'Jesus can make a dying bed

Feel soft as downy pillows are.'" &c.

* This excellent person has since rejoined both. She died in Aug., 1845.

When requested not to exhaust himself by speaking, he replied, "I must praise while I have breath."

During the night he slept, and spoke but little. By a short slumber he was, however, somewhat refreshed, and awoke on the Saturday morning full of love, joy, and deep anxiety for the salvation of all around him. This anxiety was habitual in reference to his former companions. To one of these he said, "We have been companions here, let us be companions in heaven;" and when any of these were at a distance from him, he sent messages to them to the same effect. He now disposed of a few remembrancers to the dear relatives and friends he was about to leave, for a time, in the vale below; and to his beloved minister he gave texts to improve his early death. In the selection of these, Isaiah lv. 6, and 2 Cor. vi. 2, we still see his deep anxiety for the salvation of sinners. To his brother W. he said, "It may be selfish, but I wish to have some of your thoughts when I am gone." He then described minutely part of a field, where he had had peculiarly spiritual enjoyment, while following the plough. "When you see that spot," said he, "think of me."

About ten o'clock in the forenoon he wished a hymn to be sung, and then said, "I wish you all--except one to stay by me--to kneel around the room, and silently pray for me. Prayer moves the hand that moves the world. Your prayers will ascend, as a cloud of incense, before the mercy-seat. I long to pray away my soul, and to be carried to my Father's bosom. What a sweet idea, to be carried to my Father's bosom." It was a season of great happiness to him, and he often requested us to do so afterwards. He was also very grateful to hear of a prayer meeting, by a few of the female members in the chapel, on his behalf. At eleven o'clock he grew worse, and was slightly convulsed. His appearance now altered, and his countenance began to assume the hue of death, although it never lost that sweet expression of dignified holy joy which it had gradually put on. When asked if the Saviour was near to him, "Yes," he replied, "close by me; I lean upon him, ---Gracious King! My pains of death are strong; but the sting is taken away."

Towards evening he was a little relieved, and seeing his sister anxiously watching him, he called her, and said, "S--- I want you to know what a *rest* this is. I know I look strange; it is just the struggle between nature and death; but," again he said,

"Jesus can make a dying bed," &c. He also often said, "Weep not for me. I am the best off."

'Earth is a desert drear,
Heaven is *my* home.'

"I long to fly away, and be at rest; but desire to be passive in my Father's hands. His time and his way are always best." He was delighted with the thought that he should be employed in *doing the will of God* in heaven, and thus be like the Redeemer, whose meat and drink it was to do and suffer his Father's will.

In the evening he was easier; and a little before four o'clock, Sabbath morning, he dozed awhile, and then awoke, to use his own expression, "*in the most extatic joy*." "I cannot tell how it is," said he, with a look of ineffable benignity, "but I cannot describe the happiness I feel." And when his aged mother, and other relatives, were called up, by his desire, he laboured to find language to convey some idea of his feelings; but he said, "it was in vain. I cannot tell you the thousandth, no, not the millionth part of what I feel. Rivers, seas, oceans, yea, mountains of joy. My cup is full, and runneth over." His brother observed, "It was a foretaste of heaven." "If this be the foretaste," he replied, "I don't know what the reality will be." He continued in this state for some time, requesting prayer to be continued for him; but at seven o'clock, owing to his difficulty in breathing, he seemed to be going. He, however, revived a little, and said to a young relative, after kissing him affectionately, "Five minutes ago I thought I was just gone, but it seems I have been called back to speak to you. I am going to heaven, and I want you to follow me." When he bade him farewell, he said, with great emotion, "Oh, dont let it be for ever."

Being asked about his breakfast, he said, "I shall breakfast in heaven." He often said, "This cannot be dying." The church of which he was a member were to commemorate the Saviour's death that forenoon. He observed, "I shall sit down at a different table than yours to-day. I shall drink new wine in my Father's kingdom." He desired his pastor to induce the young members of the church to work much for the Saviour. In the morning he had fainting fits, and seemed to be almost gone. To his sister, while bathing his temples, he said, "Is it not strange I like you to use means to revive me, and yet I long to be at home." He was very importunate this morning with two relatives about their salvation. He fell, after this, into an uneasy

slumber, and said, when he awoke, he had been disturbed by the fear of dying *twice*. He was reminded, that it might be an effort of the great enemy to annoy him. Being asked if he felt the Saviour precious, he said, "I find him to be a great rock."

Between eleven and twelve o'clock, fixing his eyes on the window, he asked if the sun shone particularly bright. He was told it did not. He still looked earnestly, and was asked, if he saw something. He said, "I see a glorious light---it is most glorious, but it is *temporalized* to my bodily eyes;" and he wished the windows to be darkened. His sister H——, at this time, went and kissed him. He looked sweetly at her, and said, "Peace, peace, peace is flowing like a river;" and again, "I hear the most delightful music." Then shortly after, "I hear the most delightful instruments."

"Just then," writes his sister, "I took to him some tea, which had been prepared for him; he said, 'you must wait awhile.' Then fixing his eyes on the top of the bed, he gazed intently for some time, then raised himself, and looked earnestly towards the door, as if he saw something, till his head sunk on its pillow. He breathed then heavily, but not painfully, for about twenty minutes. We thought he was gone, and G—— kissed him, saying, 'Farewell dear Henry;' but he turned his eye to him, as if conscious of what was passing, heaved two or three gentle sighs, and then his emancipated spirit fled away, to the mansions of eternal bliss and glory prepared for him." He died 29th May, 1842, aged 23.

On the 26th of August, 1842, died also, Mr. George Brown, pastor of the church, South Shields. He was born at Goodrich, Herefordshire, and was brought to know the Lord in his twentieth year. He was soon after called to the ministry, and ordained at Kington, in his native county, where he continued six years, and afterwards, other three years, at Sabden, Lancashire. He came to Shields in 1822, and there continued, under varying circumstances, till within a few months of his death, when he resigned the pastorate, being rendered incapacitated for public service, from the increase of a nervous affection, which, though he possessed a powerful body and vigorous mind, had cleaved to him through life, and greatly impaired his usefulness. The death of

Mrs. Brown, in 1835, also greatly aggravated his chronic malady. He was, notwithstanding, a useful preacher, and much respected by his people. Mr. Sneath, formerly of Brough, succeeded him in the pastoral charge, in October, 1841.

1843.—On the 16th of March, this year, a new chapel was opened at Broomhaugh, near Hexham. Mr. Douglas offered the dedicatory prayer; Mr. Sample preached in the forenoon, and Mr. Roe preached in the evening. Messrs. Pengilly and Roe preached on the following Lord's day, when the collections and subscriptions cleared the cost of the chapel, estimated at £146. The chapel is fitted to hold two hundred persons, and stands in front of the *Machpelah*—the burying-ground of the Angus family.

The section of the ancient church, lying between the Tyne and the Wear, which had separated from the church at Hamsterley, in 1785, now agreed, for the benefit of the neighbourhood, to divide itself once more; the northern part, at Broomley and Broomhaugh, to be under the care of one pastor, and the southern portion to be under another, at Rowley and Shotley-field. Mr. Macgowan being invited to become pastor of this latter portion, was ordained 23rd of August, 1843. Messrs. Pengilly, Douglas, Sample, and Fisher officiated on the occasion. Mr. Lewis, lately of Hackney, on Mr. Macgowan leaving Wolsingham, undertook the charge of the cause there.

1844.—On the 15th of March, this year, died Miss Hannah Eliza Fenwick, third daughter of John Fenwick, Esq., Newcastle. This young lady was connected, together with her parents and most of their family, with the church at New Court, under the ministry of Mr. Sample. She had been piously educated, and was early brought to know the Saviour of the guilty. She had a

feeble body, but an ardent temperament, which she evinced in the possession of a strong desire to go out to Fernando-Po, Africa, as a missionary. From the feebleness of her frame, and other considerations, the idea was over-ruled; but she then devoted her energies more than ever to the benefit of the rising generation. She was thus employed when her Heavenly Master called her to himself. On Thursday evening, she taught her Bible class, of girls, and on Friday morning she was with God. Her grave was that of the hero who dies on the field of battle. Let the young females, in our churches, be encouraged by her example, to devote life, vigour, and influence to the glory of God, and the good of their fellow immortals.

This year, we find that the church at Ford Forge, near to Flodden Field, had had a chapel lately built, and had several preaching stations. Mr. Thomas Black, the youngest son of Mr. John Black, who had commenced the cause about the beginning of the nineteenth century, is now pastor, assisted by Messrs. Rees and Brotherstone. Mr. Black's eldest brother, Mr. John Black, was called to the pastoral office, in 1807; but, to the regret of all that knew him, died the following year. His brother Robert was then invited to succeed him, which he did, but died in 1809. Mr. Walter Oliver was then called to assist Mr. Dodds, who had been co-pastor with the Messrs. Black. For the sake of convenience, the church, at this time, divided—part worshipping at Allendean, and part at Ford Forge. Owing to this arrangement, Mr. Black, senior, was called to the pastoral office along with Mr. Stevenson, who soon after died. Sometime after this, Mr. Thomas Black united with his father in the eldership, and the good old man, after ministering himself, for sometime, and seeing three of his beloved sons engaged along with

himself, in the same holy and useful employment, ended his days, full of years and honours of the purest kind. He died in his seventy-ninth year.

In 1844, also, the church meeting in the Weavers' Tower, had their number of members 102, a Sunday School of 200 children, and several preaching stations in the neighbourhood of their new chapel, and 300 families supplied with tracts on the loan system. The new chapel is situated in New Bridge-street. It is adapted to hold 300 persons, has two vestries, and cost about £1250. It was opened April 17th, 1840, by Mr. Kirkwood, of Berwick, and Mr. Clarke, now of Fernando-Po. At that time, the church had only forty members, but they have increased since, by different means, to the number stated above.

Of the other unassociated churches in the North, we should have been glad to have given some account, however slight, but we are not able, for want of information applied for, but not received. We have given some account already, of the origin of the church in Sans-street, Sunderland; but we are unable to give many further details. All we can say is, that the cause has been, for many years, under the guidance of Mr. Alexander Wilson, in company, till lately, with a very valuable assistant, Mr. Cormack, who died about two years ago. Of Mr. Wilson, we could say many things, did propriety allow. We are not certain of the number of years he has been connected with this church, but they cannot have been few, as his head has now become bleached, while, like Timothy, he has through many a year, "naturally cared for their state." He has, we understand, during bygone years, met with many trials and disappointments, in carrying on the good work; but, having received help of God, he continues to the present day.* Several small secessions have taken

* He died Jan. 3, 1846, aged 69, as this sheet was passing through the press.

place, from this church, which eventually may prove useful to the town of Sunderland. The new cause at Maling's Rig, under the care of Mr. Kneebon, though only begun about two years ago, has already produced good fruit. It numbered upwards of sixty members about twelve months since; but has since, from circumstances, been rather reduced. May its reduction resemble the small but select and intrepid army of Gideon!

At Monkwearmouth there had been a Baptist cause in the early part of the present century. Mr. Watts, for some years, was its minister; but, owing to certain untoward circumstances, he left; and preached at Houghton-le-spring, for some time, and then went to Hull. The cause at Monkwearmouth continued in abeyance, for some years; and owing to a new arrangement of the buildings in the town, the old chapel was taken down: but Sir Hedworth Williamson granted a site for a new one, in a very eligible situation. A chapel was accordingly built, in 1838. Owing, however, to the want of a stated and efficient ministry, the cause has not, as yet, progressed to the extent desirable. Present appearances, however, under their new minister, Mr. M'Cree, are, on the whole, favourable.

In Newcastle, also, there are, besides those already mentioned, some smaller communities, which, like branches from a parent stem, may, perhaps in the course of years, arise, acquire strength, and at length throw out other offshoots; and thus prove, in different localities of this growing town, extensively useful in advancing the present and eternal happiness of men.

On the 4th June, 1844, Mr. Henry Christopherson was ordained co-pastor with Mr. Sample, over the church at New Court, Newcastle. Mr. Acworth, of Horton college, described the nature of a Christian church; and Dr. Raffles, of Liverpool, gave the charge, and preached to the people.

In the latter part of this year, several interesting meetings were held at South Shields; Mr. Roe, from Birmingham, attending, with a view to the complete liquidation of their debt. This desirable object was finally gained. By the kind assistance of many friends, the debt, which amounted to £620, was fully cleared. The cause here is under the energetic guidance of Mr. Sneath, and the church is, at present, in a lively and interesting condition.

1845.—In the early part of this year, steps were taken by the church at North Shields, to erect a new chapel. They succeeded in obtaining among themselves an amount of subscriptions, which warranted their proceeding to apply for assistance in other quarters. This application was kindly received, in different quarters; and the result is, a neat chapel is now in progress, and is expected to be opened for public worship, in a few months. It is proposed that the old chapel shall be devoted to two day schools. The cause in this town, under Mr. Carrick, is also, at present, in a very healthy state.

On the 28th September, this year, died, Mr. Michael Garthorn, of Emshill, aged seventy-one. This gentleman has been already referred to, in the course of our narrative, as descended from an ancient family in the neighbourhood of Hamsterley. Few individuals have passed through life with more honour to himself, and credit to his family and connexions, than this truly excellent individual; but of this he himself made no boast, his trust was wholly in the Sinner's Friend, whose cross, both in life and death, was his only hope for acceptance with God. He joined the church at Hamsterley, in 1829, was the chief supporter of the cause for many a year; and, dying, left it £50 to aid its future struggles. A brief account of Mr. Gar-

thorn was given in the Baptist Magazine, for November, 1845.*

But we must now draw our long narration, at least for the present, to its close, by adverting to the most interesting public fact connected with these Northern churches, this year. This fact is the resignation of the two senior ministers in the association, namely, Mr. Pengilly, of Tuthill-stairs, and Mr. Sample, of New Court. On the reasons of their retirement, we shall only make one remark; and that is, that each conceived himself right in the step he took. The retirement of Mr. Pengilly, having been for some time made known, negotiations for a successor were, in consequence, in progress when the idea of succeeding to the vacant pastorate at Tuthill-stairs, was unexpectedly suggested to Mr. Sample; and, after serious deliberation on his part, and on that of the church at Tuthill-stairs, his acceptance of their call was ultimately decided on, and he commenced his labours, on the first Sabbath in May, in the place where, in early life, he had been baptized; Mr. Pengilly having preached his Farewell Discourse on the preceding Sabbath, from Revelation ii. ch. 10th verse, and also taken an affectionate leave of his people, at a parting prayer meeting, held the next evening: after which he retired to Egglescliffe, near Yarm; where it is hoped the evening of his life may be usefully spent. Mr.

* From the ancient documents connected with the Garthorn family, the writer supposes some glimmerings of light may be thrown on one or two points in our history, and on that of the family. In 1680, Michael Garthorn held New Row. This must have been the father of Michael Garthorn, who died in 1773. Hugh Garthorn, of New Row, lived in 1656. He was, very probably, the father of Michael, of 1680. In connexion with the name of Hugh, in 1656, we have the name of Henry Blacket, of Oakenshaw, parish of Brancepeth. This was, probably, the father of Henry Blacket, of Bitchburn, as this latter, at that time, was only in his seventeenth year.

Sample also took leave of his charge at New Court, on the last Sabbath in April, preaching, in the morning, from Acts ch. xxi. ver. 14, and giving an address in the afternoon. The recognition of the union of the church at Tuthill-stairs, with their new pastor, took place on the 5th November, 1845, when Mr. Pengilly gave a brief account of the church, since 1780, and of the circumstances connected with the recent change; he then proposed the usual questions to the church and the minister. On their response, Mr. Douglas, of Hamsterley, offered the recognition prayer; and Mr. Pengilly addressed the pastor, after which Mr. Roe, of Birmingham, preached to the church.

In the evening, a numerous tea party assembled, in the Victoria Room. Mr. Pengilly took the chair after tea, and in the course of his speech, announced the idea of a new meeting-house, and proposed to do all he could in furtherance of the object. This was warmly responded to by Mr. Sample, who, with several other friends, promised liberal subscriptions towards its accomplishment. Other sums have since been subscribed, and a committee, for adopting necessary preliminaries, has been appointed. May better and brighter days in point of usefulness, be in reserve for this ancient church, and all the other churches in the association, as well as those not connected with it, till the whole of these Northern counties be brought under the sceptre of Him whose rightful sway of reconciliation, purity, and love, can alone make men happy here, and fit them for another and more permanent world!

Thus have we wandered through the long range of nearly two hundred years, from 1648 to 1845, and are now looking forward to our Bicentenary. But *when* should it take place? It has been mentioned that the churches of Broughton and Newcastle, had their beginnings about the years 1648 and 1650. With the exact

period, however, of the formation of these churches, we are altogether unacquainted; but we are certain of the precise year of the formation of the church at Hexham, now represented by the churches of Broomley, Rowley, and Hamsterley. This was on 21st July, 1652. The writer would therefore, humbly submit, that July, 1852, should be regarded as the bicentenary of the commencement of the churches, in these four northern counties, and to be holden at that period. But who is to see it! Many now alive, will have bade adieu to the scenes of earth, and the hand that has written these pages, may, very probably, be incapable of writing the third chapter of the period, intervening between 1821 and 1852! But it matters little who are then alive, or who dead, provided that the dead are with God, and the living are walking with Him, and labouring for Him. It is our happiness to know, amidst all the mutation that attaches to time and its transient and ever-varying scenes—that the children of God's servants shall continue, and their seed shall be established before Him—that instead of the fathers there shall be the children—that the Redeemer's name shall be remembered in all generations, and that the people shall praise Him for ever and ever. May our posterity be among them!

Before concluding the account of the Northern Churches, it is necessary to give a summary view of their present state. Since the year 1832, little communication has taken place between the churches of Northumberland and Durham, and the churches in Cumberland and the north of Lancashire. This, in the first instance, arose from a difference between the eastern churches and one of those in the west; but, the great distance between the eastern and western coast of the island, the expense of travelling, and the increase of the churches in both districts, have consummated the disruption. The ancient Northern Association then,

that commenced in 1690, may be regarded as extinct, and merged in the associations of the counties of Durham and Northumberland, and of Cumberland and Westmoreland on the west coast. This is expected, at least, to be the ultimatum. At present, however, the only Baptist church in Westmoreland, at Brough, is in connexion with the eastern churches; but the churches in Cumberland are not, as yet, fully associated. The ancient churches of Tottlebank and Hawksheadhill are now united with the association of Lancashire. Tottlebank is at present enjoying the services of Mr. Thomas Taylor: Hawksheadhill has lately become renovated, under the active care and guidance of Mr. D. Kirkbride. This cause had become extinct, by the death of its last member, about 1833; but a new one was, however, begun at Conistone, to which Hawksheadhill is now united. As to the churches in Cumberland—Broughton has, at present, Mr. Collins for its pastor, and is, we understand, in a very feeble condition. Oulton is still nominally connected with it. The cause at Workington is also very low. Ravenglas has been dissolved for some years. The number of members on the church-book, at Whitehaven, was sixty in 1844. Mr. Tunley is its present minister. At Maryport, Mr. Anderson is the pastor: their number is seventy, and they have two Sunday schools, one with 100 and the other with 40 scholars. At Carlisle, Mr. Osborne, formerly of Brough, succeeds Mr. Trickett as minister. With the amount of the church, congregation, or schools, &c., we are not acquainted.

We subjoin the following Tabular Views of the Meetings of the Association during the last twenty-three years, and also of the present state of the Associated Churches in Durham and Northumberland.

MEETINGS OF THE ASSOCIATION AND STATE OF THE
UNITED CHURCHES, FROM 1822 TO 1845.

<i>Years.</i>	<i>Places.</i>	<i>In-crease</i>	<i>De-crease</i>	<i>Total.</i>	<i>Child- ren in S School</i>	<i>Teach- ers</i>	<i>Village stations</i>
1822	South Shields	53	18	386			
1823	Tottlebank	31	15	421			
1824	Rowley	35	8	404			
1825	North Shields	28	43	255			
1826	Stockton	25	16	283			
1827	Newcastle	10	16	"			
1828	Broughton	"	"	"			
1829	Hamsterley	33	17	341			
1830	South Shields	"	"	"			
1831	Masham	"	"	"			
1832	Middleton	61	29	577			
1833	Wolsingham	50	33	478			
1834	North Shields	"	"	"			
1835	Rowley	"	"	"			
1836	Stockton	"	"	"			
1837	Newcastle	15	19	213			
1838	Hamsterley	45	23	439	600		26
1839	South Shields	46	27	560	431		31
1840	Middleton	182	19	475	230		"
1841	North Shields	162	30	797	779	107	30
1842	Brough	104	37	852	788	125	56
1843	Broomley	114	35	917	1075	196	58
1844	Wolsingham	99	1	771	990	187	64
1845	Stockton	42	22	921	800	142	26

These reports are very imperfect, as some of the churches had either not sent letters, or indistinct returns.

During these years, a few circular letters were printed. One in 1822, by Mr. Harbottle, on "The Assistance Churches ought to give to their Ministers." In 1830, Mr. Pengilly wrote one, on "The Utility of Associations." Mr. Douglas wrote, in 1831, on "Dissent;" and another, in 1834, on "Avoiding Discord among Brethren." Mr. Williamson wrote one, on "The Sanctification of the Sabbath," in 1833. Mr. Fuller's "Practical Uses of Baptism," was also republished, under the direction of Mr. Pengilly, in 1832. The pastors of the churches, generally speaking, took their turn in preaching, on these annual occasions. All usually spoke at the Missionary Meetings.

THE ASSOCIATED CHURCHES IN DURHAM, NORTHUMBER-
LAND, &C. STATE IN 1845.

<i>Churches.</i>	<i>Ministers.</i>	<i>Form.</i>	<i>In.</i>	<i>De.</i>	<i>Total.</i>	<i>Child- ren.</i>	<i>Teach- ers.</i>	<i>Sta.</i>	
<i>Newcastle.</i>	Tuthill-stairs	George Sample	1650	12	16	207	3 s 270	36	
	New Court	H. Christopherson	1818	10	6	"	"	"	
	Hamsterley	David Douglas	1652	2	2	79	30	5	11
	Broomley	William Fisher	1652	"	"	48	60	16	8
	Rowley	Wm. Macgowan*	1652	"	4	44	55	13	7
						2 s			
North Shields	J. D. Carrick	1798	16	2	215	150	30	6	
						2 s			
South Shields	James Sneath	1818	18	"	153	185	35		
Stockton	William Leng	1810	2	1	71				
Middleton	James Mellis	1827	11	1	83	"	"	3	
Wolsingham	Edward Lewis	1831	3	1	25	80	12	4	
Brough	J. J. Osborne	1834	4	1	100	30			
Monkwearm.	G. W. McCree	1835	"	"	9	56	8		
Sunderland	James Kneebon	1844	3	17	45				

As to the unassociated, we regret that we cannot give so exact an account as we could wish, as the reports received have been imperfect, and others though sought, have not been given. We can, therefore, only recapitulate their names: Sans-street, Sunderland; formed 1797, pastors, Messrs. Wilson and Redman, the former recently deceased. There is another small church, in Sunderland, formed sometime ago, under Mr. Preston. Wooler, formed in 1800, is at present in a low state. Ford Forge, under Mr. Black, numbers about thirty-five members. Berwick, one hundred, with several preaching stations. Newcastle has two churches: one under Mr. Banks, which lately numbered upwards of a hundred; and Providence Chapel, under R. B. Sanderson, Esq., which has other two or three stations, in Newcastle and the neighbourhood, all of which bid fair to produce good fruit. Bedlington is very small. At Houghton-le-Spring, there is a small church, under Mr. Bee; and the society at Hetton-le-hole, formerly under Mr. Greatrix, is now, we understand, also under the care of Mr. Bee. Hartlepool, is a new community, raised of late by a flux of Baptist brethren, into this increasingly interesting port. The church at Darlington, under Mr. Lightfoot, is but small. A new attempt is about to be made in this rising town, by Mr. R. Hall, from Stepney College.

* Rowley separated from Hamsterley, in 1785; and Rowley and Broomley parted from each other, in 1843.

CONCLUDING REMARKS.

In concluding this brief narrative of the Baptist churches, in the North of England, the writer cannot forbear making a very few remarks, arising from a review of the whole.

The first of these is---*that the narrative itself is in accordance with the Divine Will.* Some persons may be ready to say, What is the benefit resulting from telling us so much about the past and the men of the past? We care little about who or what were our grandfathers. But if such an objection were valid, it would be equally so as applied to the Scriptures, for what are they from the beginning to their close, but a Divinely inspired Ecclesiastical History. And we find God himself calling on the Israelites, for their spiritual benefit, to review the past,---“Thou shalt remember all the way which the Lord thy God led thee these forty years,” &c.; and again, “Look to the rock whence thou wast hewn, and the hole of the pit whence thou wast dug,” &c. We are, no doubt, called to do the same, and for the same object, that our present spiritual benefit may be promoted. The dead are set before us also in the Scriptures, and we are called “to follow them so far as they followed Christ.” “Be not slothful, but followers of them who through faith and patience inherit the promises.” Whatever was wrong about our forefathers and predecessors, then, let us shun, and whatever was good let us carefully and energetically imitate. Let us be grateful when we review their position and our own. They wrought for God in the face of opposition, imprisonment, and death. We are called to perform the same work, but under widely different circumstances, under our own vine and figtree, no one daring to make us afraid.

Another remark is, *that as our communities had their origin in high attachment to the Saviour of the guilty, they can only be maintained by a similar state of mind.* Such was the case with the churches in the days of the apostles. *In all matters,* they “First gave themselves to the Lord, and then to one another, by the will of God.” When this spirit pervaded their assemblies, all was well. The love of Christ was the constraining principle of all their actions. Their zeal, liberality, and holy conduct sprang from this; but when their love to Him began to cool, and they began to feel “the impulsive power of a new affection” in the wrong way, when the world laid hold on their affections, and in religion

they had become neither cold nor hot, then usefulness was at an end; the spring of it was gone, and the Saviour had no delight in them. "Because thou art neither cold nor hot, but lukewarm, I will spue thee out of my mouth." "Because thou has left thy first love, I will remove the candlestick out of its place." So it was with our fathers, when the love of the Saviour was predominant; they were full of love and zeal, their hearts and hands were open to every good work; but when the love of the world intervened, contention and every evil work also obtruded; peace was banished, usefulness ceased, the world was stumbled, and the churches became reduced. Such is said to be the case, at the present time, with many of the Mennonite, or Baptist, churches on the continent. May our churches, in this country, take warning. "No man can serve two masters." "Love not the world, nor the things of the world. If any man love the world, the love of the father is not in him."

A third remark is, *let us not only imbibe the spirit of our forefathers, but, so far as their views of Divine truth were Scriptural, let us hold them fast.* The views of Bunyan, as they appear in his *Pilgrim, &c.*, which, generally speaking, were held by our predecessors, are in the main Scripturally correct and simple. He and they held the great doctrine of RECONCILIATION on the part of totally-depraved and guilty man, with a pure, just, and merciful God, through a simple and humble dependance on the "blood of the great Propitiation," "God manifest in the flesh." They also held the doctrine of REGENERATION AND SANCTIFICATION by the *enlightening, drawing,* and purifying influence of the Divine Spirit, in order to lead men to repentance, to the exercise of faith, and to its fruit in the manifestation of a holy and actively useful life, that thereby they might live to the glory of their Redeemer here, and be fitted for the enjoyment of the society of a pure God in a holy heaven hereafter. In connexion with these simple and practical views of the doctrines of the New Testament, were their conceptions of the spiritual nature of Christ's kingdom. That kingdom, in their view, was *the reign of God ALONE over the reason, conscience, heart, and life* of men, civil governments having no right to interfere with these, so far as religious views and the mode of worship were concerned. Like their Lord and Master, they rendered to Cæsar the things that were Cæsar's, but to God the things that were God's. They were, in consequence, subject to the ruling powers in all things that did not touch conscience towards God; but they deem-

ed it their duty to preach the gospel in a peaceable manner, to every creature, yet never allowed themselves to be beguiled either by state pensions, or the fear of persecution, from the performance of this and similar duties. As to the ordinances of Baptism, the Lord's supper, &c., they confined these to persons who had made a Scriptural and credible profession of their faith in Christ; and with reference to the former, they regarded it as the great line of demarcation between the church and the world. Such were the views of Bunyan, and the generality of the Baptists in former days, and such in our own times have been the views of Booth, Fuller, Hall, Maclean, Carson, and others of our distinguished writers. Some slight shades of difference there may be between these, but still in the main they were agreed in the sentiments specified above. Let us then, dear brethren, hold fast these views, and in the spirit of holy Christian affection, let us strive to ascertain rather the amount of agreement subsisting between the different churches, than the amount of difference; or, according to the direction of the highest authority, "Let as many as desire to be *perfect* be thus minded; let us leave the things behind, and reach towards those before; and whereunto we have already attained, let us walk by the same rule, let us mind the same thing; and if in anything ye be otherwise minded, God shall reveal even this unto you."

Finally,---*Let us endeavour to improve upon the character of the efforts of our forefathers, by seeking in a higher degree to blend Scriptural wisdom, zeal, and energy in all our attempts to maintain and extend the cause of God.* The generations gone by have done something, and we ought to be grateful for it; but much remains yet to be done. The population of Durham and Northumberland alone, is upward of half a million, containing sixteen wards, averaging about 37,000 each. Out of these our members will not number two thousand; and, perhaps, with all our exertions in itinerating labours, not ten thousand may enjoy our teaching; there is, therefore, much room for farther labour, and ample scope for the liberality of the churches. Ought we not then to devise liberal things, that by liberal things we may stand? Should not all our wisdom be brought to bear on the revealed wisdom of Heaven, in ascertaining the means appointed for the salvation of guilty men? In the above counties, and in Westmoreland, we have upwards of twenty churches tolerably advantageously situated, from Darlington on the South to Berwick-on-Tweed on the North, and from Broughton on

the West to Sunderland on the East. Each church is surrounded by an extensive district, and were their ministers put all in a position in which they could constantly co-operate, much more good would, doubtless, be accomplished. It is good to meet each other once a year; but this is too seldom to carry on the work of God efficiently. But what can be done? Our churches are small and poor. Our ministers are bound to their position by a constant demand on their reading, study, and preaching to the same people, Sabbath after Sabbath, through slow successive years. It is difficult to suggest a remedy. Some have proposed interchanges, and this doubtless would be of use; but few of our ministers could bear the expense, and besides it is not convenient often to leave their families or their flocks, especially under certain circumstances, demanding their immediate superintendence.

Removals have, likewise, been proposed, and these in some instances have operated well. In many other cases, however, these have proved detrimental to the churches. Nothing more tended at certain periods, to mar the prosperity of the community at Tuthill-hill, Newcastle, than the frequent removal of its ministers. Churches, under these circumstances, get into an unsettled state; parties are formed, one for one minister and another for another. It becomes exceedingly difficult, in consequence, to get them so united as to obtain a ministry acceptable to all, and cheerfully supported by all. From this, then, it would appear that removals, on the whole, are not desirable, unless conducted on a particular plan, or system, as in the case of the Methodists, or Lady Huntingdon's connexion. It may then become a grave question, whether our Independency could comport with a moveable Itinerancy. The writer thinks it could, and has endeavoured to evince this in his "Essay on the Nature and Perpetuity of the office of the Primitive Evangelist." In this Essay, he has endeavoured to show that a stationary self-supported eldership, superintending, attached to local portions of Independent churches, might easily co-operate with a moveable class of Itinerants or Evangelists, supported by the churches in general, and stationed periodically, by a general union of the whole of these churches. Such seems to have been, in the opinion of the writer, the working of the Primitive church. The elder taught "the church in his house." The Itinerants, the Apostles or Evangelists, scoured the country, to get him a church to teach. If this is God's way then, it must be best to secure the great object of Christianity, the salvation of men, by its universal spread, both at home and abroad. The plan has,

generally speaking, wrought well amongst the Methodists; and if placed on a more Scriptural footing than they have it, might it not work better still? The writer hopes the mention of this will not be regarded as officious or ostentatious. His object, he hopes, is neither to exhibit vanity nor to sow discord, but enquiry whether we have yet attained to the Scriptural means that our Redeemer would have his people employ, in order to the purity, the peacefulness, and the advancement of his cause in the world.

But whatever method we adopt, let us, in conclusion, never forget that life is fast wasting away. The present generation of our churches will soon be in the grave. It behoves us, then, to "work while it is called to day, for the night cometh when no man can work." So said our Saviour with regard to his work. So let us say in relation to ours. "Whatsoever then our hands find to do, let us do it with our might, as there is neither work nor device, nor knowledge, nor wisdom, in the grave whither we go."



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